

PRIVATE
DEVOTIONS,
Digested into
SIX LETANIES.

- I. Of Confession.
II. Of Deprecation.
III. Of Supplication.
IV. Of Thanksgiving.
V. Of Intercession.
VI. For the Sick.

With Directions and Prayers

For the { Lords day.
Sacrament.
day of { Death.
Judgment.

*And two daily Prayers,
One for the Morning,
Another for the Evening.*

The eleventh Edition.

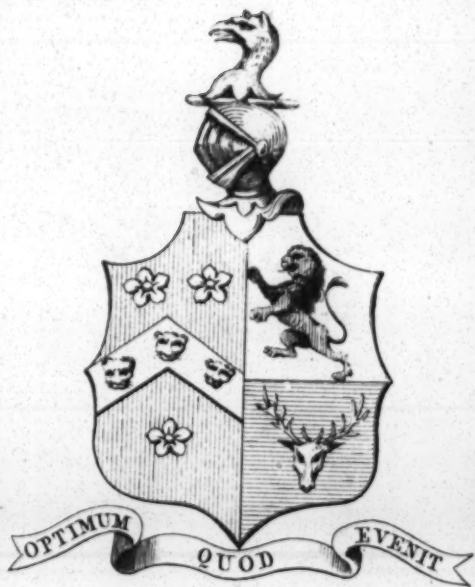
L O N D O N,
Printed for JOHN MARRIOT.
M.DC.XL.

Valentine, Henry

Psalmist: S.T.C. 1698.

[L.O.]

1974



C. Webb Smith

Behold this Publican,
i'th Temple praying;
Plac'd in the front,
as of our book beginner:
The form of whose devotio
was this saying,
O Lord be mercifull
to me a sinner.
God heard his suit; (ni'd:
though short, 'tis not de-
He came a sinner
but went justify'd.

Private
DEVOTIONS



London Printed for Iohn Marriott and are
to bee sold at his shop at S^t Dunstons
Churchyard in fleet street. Feilb's rule

C.109.l.28.

(1-2.)

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B  M



TO
THE RIGHT
Honourable, THOMAS
LO: COVENTRY, Ba-
ron of *Ailesbrough*,
and Lo: Keeper of
the great Scale of
England, &c.

My good Lord,

THE Law per-
mitted a man
that was not
able to bring a Lambe
to the Altar, to offer
a paire of Turtle
43 Doves,

The Epistle

Doves, or two young
Pigeons.

The Gospell com-
mends Charity in a
cup of cold water; and
magnifies the devotion
and affection of the
Widow that cast in two
Mites into the Treasu-
rie.

I must ever acknow-
ledge, that mine obliga-
tion to your Lordship
might challenge a vo-
lume

Dedicatory.

lume; but wanting that,
I have presumed to pre-
sent you with this Ma-
nuall, and Exhibicion
of private Devotions,
the love and exercise
whereof hath advanced
your Lordship to pub-
like honour. It is but a
little one, yet since it
was first presented to
your hands, it hath so
thriven by your Lord-
ships patronage, that it

The Epistle, &c.

both had many Editions
and Additions. And I
am glad of it, for the
bigger it grows, the
better proportion it will
carry with his service
that is ever devoted to

Your Lop.

in all Duty,

Henry Valentine.

(1)



ORATIO

{ *Deo Sacrificium.*
{ *Oranti subsidium.*
{ *Demonibus flagellum.*

THAT IS,

PRAYER IS

{ Sacrifice to God.
a { Succour to the soule.
{ Scourge to the devil.

Prayer is { *Clavis Diei.*
{ *Sera Noctis.*

1 A Key to open the
Morning.

A 5

My

(2)

My voice shalt thou
heare in the morning.

O Lord in the mor-
ning will I direct my
prayer unto thee, and
will looke up. *Psal. 5. 3.*

Unto thee have I cri-
ed, ô Lord, and in the
Morning shall my pray-
er prevent thee. *Psal. 81.*
13.

2 A lock to shut up
the Evening.

At Evening will I
pray and cry aloud, and
he

(3)

he shall heare my voice.

Psal. 55. 17.

Let my prayer be set
forth before thee as In-
cense : and the lifting up
of mine hands as the E-
vening sacrifice. *Psalms*
141. 2.

Morning and Evening.

Aaron shall burn sweet
incense every Morning.
And when hee lighteth
the Lamps at Even, hee
shall burn sweet incense.
Exod. 30. 7, 8.

In

(4)

In the morning sow
thy seed, and in the Eve-
ning with-hold not
thine hand: for thou
knowest not whether
shall prosper, either this
or that, or whether
they both shall bee alike
good. *Eccles. 11.6.*

I. Con-



I. CONFESSION OF SINNES.



Onfession is
a branch of
praier, which
searches out
our finnes, and discloses
and spreads them open
before the Lord, as *E-*
zekiah did those letters
which he received from
the King of Assyria: or
as *Ioshua* opened the
cave of Makkedah, and
brought out the five
Kings

Kings that were there hidden; so this opens the heart, and brings out our hidden and bosome sins to light and execution.

And as the opening of a vein rectifies the distempers of the body, so this cures the maladies of the soule: for if we confesse our sinnes, God is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnes. In a word, it is commanded by God, and practised by the Saints, and *Solomon* makes

of Confession. 7

makes it the character of a righteous man, to accuse himselfe in the beginning of his prayer. A man dreames when hee is asleep, but cannot declare his dreame till hee awake. Confession is a sign that we are awakened from the sleep of sin by the grace of God.

I said, I will confesse my transgressions to the Lord, and thou forgavest the iniquity of my sin. *Psal. 32. 5.*

I have not covered
my

my transgressions as Adam; by hiding mine iniquity in my bosome.

Iob 31.33.

But I acknowledge my transgressions, and my sinne is ever before me. *Psal. 51.3.*

THE LETANIE
of Confession.

BEhold, I was shapen in wickednes, and in sin hath my mother conceived me.

*Lord be mercifull to me
a sinner.*

[When

of Confession. 9

When I was a childe
I spake as a childe, I understood
as a childe, I thought as a childe, & as
yet have not put away
childish things from me.

*Lord be mercifull to me
a sinner.*

When I grew up, the
lusts of the flesh grew
too strong for mee, they
fought against me, and
prevailed; the cares of
the world distracted
me, the pleasures of the
world deceived mee, the
pride of life swelled
me,

10 *The Letany*

mee, desire of revenge
inflamed me, and sinne
reigned in my mortall
body.

*Lord be mercifull to me
a sinner.*

I have given up the
members of my body as
weapons of sin, and in-
struments of unrighte-
ousnes: my head to ima-
gine mischief, my hands
to work wickedness, my
tongue to swearing and
blasphemy, my eares to
filthy & corrupt cōmu-
nication, my eyes to be-
hold

of Confession. 11

hold vanity, my feet to stand in the way of sinners, and to walk in the counsel of the ungodly; so that from the crowne of the head, to the sole of the foot, there is no found part in me.

Lord be mercifull to me a sinner.

I have either omitted good duties, or done them sleightly and wearily: I have neglected the time of my visitation, I have not known in my dayes the things that

10 *The Letany*

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inflamed me, and sinne
reigned in my mortall
body.

*Lord be mercifull to me
a sinner.*

I have given up the
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nication, my eyes to be-
hold

Confession. 11

hold vanity, my feet to stand in the way of sinners, and to walk in the counsel of the ungodly; so that from the crowne of the head, to the sole of the foot, there is no sound part in me.

Lord be mercifull to me a sinner.

I have either omitted good duties, or done them sleightly and wearily: I have neglected the time of my visitation, I have not known in my dayes the things
that

12 *The Letany*

that belong to my
peace.

*Lord be mercifull to me
a sinner.*

I have offended thee
& trespassed my neigh-
bour by my improvi-
dence and rashnesse, by
my anger and intempe-
rate speech; by my wil-
fulnesse, envy, malice
and uncharitablenesse.

*Lord be mercifull to me
a sinner.*

I have sinned in all
them whom I have cor-
rupted

of Confession. 13

rupted by my words,
counsell, or example: in
all them whom I should
have reprov'd, whom I
might have reformed,
and did not.

*Lord be mercifull to me
a sinner.*

I have sinned in neg-
lecting opportunities to
visit the house and ta-
ble of the Lord, in un-
worthy and unprepared
resort thither, in wan-
dring and idle thoughts
there, either diverting
me from the worke of
thy

14 *The Letany*

thy holy worship, or distracting me in it.

*Lord be mercifull to me
a sinner.*

I have sinned in unreverent and unprofitable hearing thy Word, in cold and carelesse invocation of thy Name, without zeale and holy affection, which turned my prayers into sin.

*Lord be mercifull to me
a sinner.*

I have sinned by unthankfull passing over thy many good favours,
by

of Confession. 15

by sleighting them with
an unheartly commemo-
ration, so that my sacri-
fice of praise became
the sacrifice of fooles.

*Lord be mercifull to me
sinner.*

I have broken all my
vowes and purposes, I
have not kept my so-
lemn promises of forsa-
king my sin, and amend-
ing my life.

*Lord be mercifull to me
sinner.*

I have delayed my re-
pentance, I have resisted
the

16 *The Letany*

the checkes of mine
owne conscience, I have
quenched the motiōs of
thy Spirit, I have put off
the good works, where-
by I might have glori-
fied thee, bettered my
selfe, and benefited my
neighbour.

*Lord be mercifull to me
a sinner.*

I have corrupted the
best of my thoughts,
words, workes, and
wayes, by cherishing
the corruptions of mine
owne nature, by enter-
taining

of Confession 17

taining the secret temptations of Satan, and the open enticements of the wicked world.

*Lord be mercifull to me
a sinner.*

I have beene an evill husband of the talent of grace which was committed to my improvement; I have beene an unthrift of that time which was lent mee for repentance, and the work of my salvation.

*Lord be mercifull to me
a sinner.*

B

I

18 *The Letany*

I have belied my corrupt heart with faire semblances of goodnes, and have hypocritically deceived the good opinion of charity which beleeueth the best; I have boasted in the praise which I deserved not, to thy offence, who requirest truth in the inward parts.

*Lord be mercifull to me
a sinner.*

I have overweened the measure of grace in my selfe, and corrupted it

of Confession. 19

it with my pride: I have undervalued the goodnesse of my neighbour, and either have lessened it with abatements, or depraved it with vnjust imputations.

Lord be mercifull to me a sinner.

I have heard and seen thee my God dishonoured, my neighbour traduced & wronged, & I have done right to neither: but either for feare of offence, for partiall affection, for base flatter-

20 *The Letany*

ry, or ungodly modesty, or for uncharitable envy I have forborne to arise in their just defence.

*Lord be mercifull to me
a sinner.*

I have not alwayes fought the outward blessings of life by good meanes, sanctified by prayer: I have not alwayes received them with thanksgiving and contentednesse: I have not alwayes used them with sobriety, nor dispensed

of Confession. 21

penſed the over-measure with the piety and charity that I ought.

Lord be mercifull to me a sinner.

I have not used my lawfull pleasures so seasonably, so moderately, so religiously, so thankfully as I ought; but I have offended thee my God in my mirth.

Lord be mercifull to me a sinner.

I have not sought peace with all men, nor alwayes embraced it

B 3 when

when it hath been offered: I have not loved mine enemy, nor blessed him that cursed me, nor done good to him, that meant or did mee hurt: I have not given him such pardon as I begged from thee for my selfe.

*Lord be mercifull to me
a sinner.*

I have sinned in vain thoughts, in vast desires, in ungodly hopes, in unchaste dreames, in secret covetings of the
goods

of Confession. 23

goods or delights of my
neighbour.

*Lord be mercifull to me
a sinner.*

I have sinned in the
unconscionable practice
of these sinnes without
remorse or repentance,
or if any good motions
of thy Spirit have bred
in mee a godly sorrow
for them, the next tem-
ptation hath either re-
lapsd mee into the old,
or implunged mee in
some new sinne.

*Lord be mercifull to me
a sinner.*

24 *The Letany*

I have hid some of these finnes as Adam, some of them I have excused with pretences, some I have denied against the testimony of my accusing conscience, some I have wickedly maintained; none I have thoroughly repented and amended.

*Lord be mercifull to me
a sinner.*

I have committed many secret sins that I have not been aware of: I have sinned in the
best

of Confession. 25

best of my workes, and intentions of piety and charity, even when I most laboured to doe thee service.

Lord be mercifull to me a sinner.

I have sinned all these wayes, and done many evils that I have forgotten, many that I have past over without consideration & repentance: and now what shall I do to thee, O thou preserver of men, and Judge of the whole world.

26 The Letany

*Lord be mercifull to me
a sinner.*

Have mercy upon me
O Lord, according to
thy loving kindnesse,
according to the multi-
tude of thy tender com-
passion blot out all my
offences. *Amen, Amen.*

And that for Jesus
Christ his sake, in whose
most blessed name and
words, wee conclude
these our imperfect
prayers, saying as hee
himselſe hath taught us.

Our

of Confession. 27

OUR Father which
art in heaven, Hal-
lowed be thy name. Thy
Kingdome come. Thy
will bee done in earth as
it is in heaven. Give us
this day our daily bread.
And forgive us our tres-
passes, as wee forgive
them that trespasse a-
gainst us. And leade us
not into temptation, but
deliver us from evill.
For thine is the King-
dome, the power, and
the glory, for ever and
ever. *Amen.*

More

Morning Prayer.

O Lord our heavenly Father, almighty and everlasting God, w^{ch} hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Even-

of Confession. 29

Evening Prayer.

Lighten our darknes,
we beseech thee, O
Lord, and by thy great
mercy defend us from
all perils and dangers of
this night, for the love
of thy onely Sonne our
Saviour Jesus Christ.
Amen.

THE grace of our
Lord Jesus Christ,
and the love of God,
and the fellowship of
the holy Ghost, bee
with us all evermore.
Amen.

II. DE-



II. DEPRECATION.

DEprecation is a branch of prayer directed to God, either for the aversion & prevention of an evill before it comes, or for the removing and taking it away when it is come. And the evill which wee deprecate may bee either the evill of sinne, or the evill of punish-

of Deprecation. 31

punishment. When we either feele or feare an evill, wee must not with *Eliab* or *Jonah* sit downe, and in a fullen humour wish our selves out of the world, but we must pray as Christ did for his Disciples; *Iohn* 17.15. not that hee would take us out of the world, but that hee would keep us from the evill. And so doing, we have Gods promise not to bee tempted above our strength. For either he will abate the crosse,
or

32 The Letany

or increase our strength to beare it ; either hee will remove the temptation, or give us his grace which is sufficient for us.

Deliver us from evill.

Luke 11. 4.

Deliver mee from all my transgressions.

Make me not the reproach of the foolish.
Psal. 39.

Remove thy stroke from me.

Deliver my soul from
the

of Deprecation. 33

the sword : my darling
from the dog.

Save me from the Li-
ons mouth, from the
horns of the Unicorns.
Psal. 22. 20, 21.

THE LETANIE
of Deprecation.

F Rom all the finnes
that I have done,
and from all that I
would have done, if thy
grace had not preven-
ted and restrained me,

Good Lord deliver me.

From

34 *The Letany*

From my close and
bosome sins, and from
those sinnes to which I
am inclined by nature,
or inticed by company,
or allured by pleasure
and profit, or drawn by
the example of this e-
vill world,

Good Lord deliver me.

From all the sins that
I have felt in my consci-
ence, and confessed with
my mouth, and beway-
led with my heart, and
begged pardon of thee
with my tongue,

Good

of Deprecation. 35

Good Lord deliver me.

From all the secret &
unknown sinnes which
my conscience hath not
felt, nor my mouth con-
fessed, nor my heart be-
wailed, nor my tongue
begged pardon,

Good Lord deliver me.

From the whole cor-
ruption of my nature,
from all the temptations
of the Devill, from the
allurements of the world,
from the lusts of the
flesh and eyes,

Good Lord deliver me.

From

36 *The Letany*

From all vanity of
minde, dulnesse of un-
derstanding, perverse-
nesse of will, crooked-
nesse of affections, dead-
nesse and hardnesse of
heart; and from a be-
nummed, blinded, or
feared conscience,

Good Lord deliver me.

From all wandring
imaginationes, from all
loosenesse of desires,
from all transgressions
of thy holy and just
Commandements, and
from the first motions
to

of Deprecation. 37

to any sinne against thee
or my neighbour,

Good Lord deliver me.

From relapsing into
the sins that I have re-
pentcd, frō turning thy
grace into wantonnesse,
from treading under
foot the blood of thy
covenant; from neglect
and contempt of the
meanes of salvation,

Good Lord deliver me.

From all schisme and
heresie, from infidelity
and apostasie, and from
the

38 *The Letany*

the sin against the holy
Ghost,

Good Lord deliver me.

From famine & scar-
city, from plague & pe-
stilence, and from all o-
ther thy fore and heavy
judgements, at this time
and ever hereafter,

Good Lord deliver me.

From poverty and ex-
treme necessity, from
sicknesse and diseases in
my body, from griefe
and vexation of minde,
from losse of liberty,
goods,

of Deprecation. 39

goods, or friends, from
blemish and scandall of
my good name,

Good Lord deliver me.

From giving offence
unadvisedly, and from
taking offence unjustly,

Good Lord deliver me.

From thy wrath and
indignation, from finall
despaire of thy grace
and pardon, and from
sudden death,

Good Lord deliver me.

From the sentence of

con-

40 *The Letany*

condemnation , from
the Lake of brimstone,
from the chaines of e-
verlasting darknes, from
the worm that dies not,
and the fire that shall ne-
ver be quenched,

Good Lord deliver me.

O Lord I beseech
thee deliver my soule;

Psa. 116.4. Amen, Amen.

And that for Jesus
Christ his sake , in
whose most blessed
name & words we con-
clude these our imper-
fect praiers, saying as he
himselſe hath taught us:

Lord,

Our

of Deprecation. 41

OUr Father which
art in heaven, Hal-
lowed bethy name. Thy
Kingdome come. Thy
will be done in earth as
it is in heaven. Give us
this day our daily bread.
And forgive us our tres-
passes, as wee forgive
them that trespasse a-
gainst us. And leade us
not into temptation, but
deliver us from evill.
For thine is the King-
dome, the power, and
the glory, for ever and
ever. *Amen.*

42 *The Letany*

Morning prayer.

O Lord our heavenly Father, almighty & everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, & grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may bee ordered by thy governance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Even-

of Deprecation. 43

Evening prayer.

Lighten our darknes,
we beseech thee, O
Lord, and by thy great
mercy defend us from
all perils and dangers of
this night, for the love
of thy onely Sonne our
Saviour Jesus Christ.

Amen.

THE grace of our
Lord Jesus Christ,
and the love of God,
and the fellowship of
the holy Ghost, bee
with us all evermore.

Amen.

C 2 III. Sup-



III. SUPPLICATION.

Supplication is another branch of praier, whereby wee intreate of God that hee would give us such blessings as wee want, or continue and inlarge such blessings as we have received. And these blessings are either corporall or spirituall, temporall or eternall,

Supplication. 45

nall. For such blessings as are spirituall and accompany salvation, pray for them in the first place; First seeke the Kingdome of God and the righteousness thereof; and wee may pray for them absolutely: for the other we must pray conditionally, with a reference and submission of our will to Gods wil, who best knowes what is good for us. Not my will, but thine be done. Thy will bee done in earth as it is in heaven.

46 Of Supplication.

O Thou that hearest
prayer, unto thee
shall all flesh come, *Psal.*

65.2.

Lord heare my voice,
let thine eares be atten-
tive to my supplicati-
ons, *Psal. 130.2.*

Behold, now that I
have taken upon mee to
speake to the Lord, who
am but dust and ashes :
O let not the Lord bee
angry, and I will speak.

THE

THE LETANIE
of Supplication.

That it may please
thee to fill mine
heart and my
mouth with thy praise
all my life long, for all
thy faithfulnessse and
truth, and loving kind-
nesse shewed to mee in
the land of the living.

*I beseech thee to heare
me good Lord.*

48 The Letany

That it may please
thee to give me a cleare
judgement to see my
sins; holy affections to
hate and abhorre them,
true repentance to be-
waile and forsake them,
with a stedfast purpose
and resolution against
them for the time to
come.

*I beseech thee to heare
me good Lord.*

That it may please
thee to wash mee tho-
rowly from mine ini-
quities, and to cleanse
me

of Supplication. 49

me from my finnes, that
I may bee whiter then
snow.

*I beseech thee to heare
me good Lord.*

That it may please
thee to apply to my
conscience the obedi-
ence of the life, and the
sacrifice of the death of
Jesús Christ, for the
assurance of thy favour,
and my pardon.

*I beseech thee to heare
me good Lord.*

That it may please
C 5 thee

50 *The Letany*

thee to create in mee a
cleane heart, to renue a
right spirit within mee,
to give mee truth in my
inward parts; and to e-
stablish mee with thy
free spirit.

*I beseech thee to heare
me good Lord.*

That it may please
thee to give mee such
graces as I want, and to
increase those which I
have, that I may grow
frō strength to strength,
till I become a perfect
man.

of Supplication. 51

*I beseech thee to heare
me good Lord.*

That it may please
thee to make mee an in-
strument of thy glory,
and to direct all my
thoughts, words, and
workes, for the enlarge-
ment and advancement
of thy Kingdome.

*I beseech thee to heare
me good Lord.*

That it may please
thee to establish in mee
the Kingdome of thy
power

52 *The Lament*

power to rule and awe
me; and the Kingdome
of thy grace to sanctifie
mee to the knowledge,
love, and obedience of
thy will.

*I beseech thee to heare
me good Lord.*

That it may please
thee to enable me to do
thy will with cheereful-
nesse and alacrity, with
perseverance and con-
stancy, as thy blessed
Angels and Saints in
heaven do it.

of Supplication. 53

*I beseech thee to heare
me good Lord.*

That it may please
thee to open thy full
hand, and to bestow
upon me the necessities
of this life, and the fruits
of the earth in due sea-
son, with the continu-
ance of health, liberty
and peace.

*I beseech thee to heare
me good Lord.*

That it may please
thee to give mee thy
blessing with them, that

54 *The Letyany*

I may use them wisely,
soberly, justly, charita-
bly, thankfully, and con-
tentedly.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse mee in all
the workes of my cal-
ling with grace and
strength, to obtaine, to
keep, and to use a good
consciēce towards thee
and my neighbours to
my lifes end.

*I beseech thee to heare
me good Lord.*

That

of Supplication. 55

That it may please thee to sanctifie my life, to sweeten my death, and to raise up my body in the day of the Lord Jesus.

I beseech thee to heare me good Lord.

Finally, that it may please thee to give mee my Masters joy, my Fathers inheritance, the Crowne of righteousness, the glory of the new Jerusalem, and to satisfie mee with that fulnesse of joy which is
in

56 *The Litanie*

in thy presence.

*I beseech thee to heare
me good Lord.*

O Lord heare my
prayer, and let my cry
come unto thee. *Amen,
Amen.*

And that for Jesus
Christ his sake, in whose
most blessed name and
words, wee conclude
these our imperfect
prayers, saying as hee
himselſe hath taught
us:

Our

of Supplication. 57

Our Father which
art in heaven, Hal-
lowed bee thy name.
Thy Kingdome come.
Thy will bee done in
earth as it is in heaven.
Give us this day our dai-
ly bread. And forgive
us our trespasses, as wee
forgive them that tres-
passe against us. And
leade us not into temp-
tation, but deliver us
from evill. For thine is
the kingdome, the pow-
er, and the glory, for e-
ver and ever. Amen.

Morning

58 *The Letany*

Morning Prayer

O Lord our heavenly Father, almighty and everlasting God, w^{ch} hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Even-

of Supplication. 59

Evening Prayer.

Lighten our darknes,
we beseech thee, O
Lord, and by thy great
mercy defend us from
all perils and dangers of
this night, for the love
of thy onely Sonne our
Saviour Jesus Christ.

Amen.

THE grace of our
Lord Jesus Christ,
and the love of God,
and the fellowship of
the holy Ghost, bee
with us all evermore.

Amen.



IV. THANKSGIVING.



Thanksgiving is a branch of prayer, which like the Leper in the Gospel turns backe to God with a confession and annunciation of what the Lord hath done for us. And it is so necessary and essentiall a part of Gods worship that it is the very

Thanksgiving. 61

very condition of the obligation, wherein God hath bound himselfe by his promise to heare us. Call upon me in the day of trouble, and I will deliver thee, and thou shalt praise mee, *Psal.* 50. 15. so that if we praise him not, wee breake the Covenant, and are usurpers upon all his blessings and deliverances.

Thy loving kindness
is better then life: there-
fore

62 Of Thanksgiving.

fore my lips shall praise thee, *Psal.* 63. 3, 4.

Thus will I magnifie thee all my life; and lift up my hands in thy Name.

Seven times a day do I praise thee; *Psal.* 119. 164.

My mouth shall shew forth thy righteousness and thy salvation all the day long: for I know no end thereof, *Psal.* 71. 15.

While I live I will praise the Lord, I will sing praises to my God while

Of Thanksgiving. 63

while I have any being,
Psal. 146. 2.

Blesse the Lord, O
my soul; and forget not
all his benefits, *Psalm*
103. 2.

O Lord open thou
my lips, and my mouth
shall shew forth thy
praise, *Psal. 51. 15.*

THE LETANIE of Thanksgiving.

FOr the grace of Ele-
ction, by which I
was

64 The Letany

was chosen according
to the good pleasure of
thy will.

*My soule doth magni-
fic thee O Lord.*

For the grace of Cre-
ation, by which I was
made after thine image
in righteousnesse and
holinesse

*My soule doth magni-
fie thee O Lord.*

For the grace of Re-
demption, by which I
was recovered from the
guilt and dominion of
sinne,

of Thanksgiving. 65

finne, from the power
of Satan, and the second
death

*My soule doth magnifie
thee O Lord.*

For the grace of Vo-
cation, wrought in mee
by the inward working
of thy Spirit, and the
outward ministry of
thy holy Word, and Sa-
craments

*My soule doth magnifie
thee O Lord.*

For the grace of Justi-
fication, whereby I am

D

clo-

66 *The Letany*

clothed with the righteousnesse of Christ Jesus

My soule doth magnifie thee O Lord.

For my measure of sanctification, by which I am made a new Creature

My soule doth magnifie thee O Lord.

For my formation in the wombe, my birth, my baptisme, the illumination of my understanding, the correction of my will, and all the spirituall

of Thanksgiving. 67

rituall graces received
from thee

*My soule doth magni-
fie thee O Lord.*

For the liberty of thy
Word and Sacraments,
for thy Sanctuary, and
solemne assemblies, and
for thy gracious pre-
sence with us in them

*My soule doth magnifie
thee O Lord.*

For thy constant pro-
vidence in supplying my
necessities, and defen-
ding me from dangers

68 *The Letany*

My soule doth magnifie thee O Lord.

For my good parents,
my educatiō, my health,
liberty, and peace, for
the comfort of my
friends, for my daily
bread, and for all thy
temporall blessings

*My soule doth magnifie
thee O Lord.*

For thy prevention
of evils, subvention in
evils, and deliverance
from evill

My

of Thanksgiving. 69

*My soule doth magni-
fie thee O Lord.*

For thy patience in
forbearing, for thy mer-
cy in forgiving, for thy
bounty in giving, even
when I sinned against
thee with a high hand

*My soule doth magni-
fie thee O Lord.*

For my life, and the
season given mee for re-
pentance and good
works, and for thy holy
means of grace and sal-
vation

70 *The Letany*

*My soule doth magnifie
thee O Lord.*

For the checks of
mine owne conscience,
for the instruction of
thy word, for the moti-
ons of thy good Spirit
which have either re-
strained me from sinne,
or caused mee to repent
of it

*My soule doth magnifie
thee O Lord.*

For thy fatherly cor-
rections by some spiri-
tuall conflicts with Sa-
tan,

of Thanksgiving. 7 I

can, by diseases, or hurts
in my body, by griefes
of mind, losse of goods,
molestation of injuries,
discomforts for; or
from those, to whom
naturall, civill, or Chri-
stian acquaintance had
indeared me

*My soule doth magnifie
thee O Lord.*

For all the holy Pa-
triarchs and Prophets,
for the ever blessed mo-
ther of our Lord, for
all the holy Apostles
and Evangelists, for all

72 *The Letany*

the godly Bishops and
Pastors of the Church,
for all the noble Army
of Martyrs, and Con-
fessors, and for all the
faithfull that have lived
and died in the Lord

*My soule doth magnifie
thee O Lord.*

For the happy transla-
tion of all Saints depar-
ted in peace, from this
vale of teares, to the in-
heritance of the just

*My soule doth magni-
fie thee O Lord.*

For thine holy An-
gels,

of Thanksgiving. 73

gels, and the charge
which thou hast given
them to minister unto
us, to pitch their tents
about us, to keepe us in
all our wayes, and to
convey our soules into
Abrahams bosome

*My soule doth magni-
fiethee O Lord.*

For Jesus Christ the
author and finisher of
our faith, and the foun-
taine and foundation of
all these favours;

For his conception
and birth;

D 5

For

74 The Litaney

For his circumcision &
baptisme;

For his fasting and tem-
ptation;

For his doctrine & mi-
racles;

For his agony and bloo-
dy sweat;

For his crosse and passi-
on;

For his death and buri-
all;

For his victorious de-
scension into hell;

For his glorious resur-
rection and ascension
into heaven;

For

of Thanksgiving. 75

For his sitting at the
right hand of God to
make intercession al-
wayes for us ;

For his sending the ho-
ly Ghost to abide
with his Church for
ever, and for his be-
ing with us to the end
of the world

*My soule doth magni-
fie thee O Lord.*

For thy blessed Spirit
the inlightner of my un-
derstanding, the sancti-
fier of my will, the
helper of my infirmi-
ties,

76 *The Litany*

ties, the comforter of
my conscience, the
pledge and witnesse of
my adoption, and the
seale of my salvation.

*My soule doth magni-
fie thee O Lord.*

For all my personall
and particular delive-
rances ; for the religion,
peace, plenty, strength,
and honour of the State
wherin I live; for saving
it all times, especially
from the Spanish inva-
sion, and the Popish
powder treason

My

of Thanksgiving. 77

*My soule doth magni-
fie thee O Lord.*

For all the secret fa-
vours which thou hast
done for us, for all the
mercies which we have
received from thee, and
are slipt out of our re-
membrance, and for all
the goodnesse which
thou hast laid up for
them that feare thee,
and love thy comming

*My soule doth magni-
fie thee O Lord.*

What shall I render
to

78 *The Letany*

to the Lord for all his
benefits towards me.

I will take the cup of
salvation, and call upon
the Name of the Lord,
Psal. 116. 12.

I will sing of the mer-
cies of the Lord for e-
ver: with my mouth will
I make known thy faith-
fulnesse to all generati-
ons, *Psal. 89. 1.*

Let them that feare
the Lord, say alwayes;
The Lord be praised.

*Glory be to the Father,
and to the Son, and to the
holy Ghost.*

of Thanksgiving. 79

As it was in the beginning, is now, and ever shall be, world without end.

Amen, Amen.

And that for Jesus Christ his sake, in whose most blessed name and words, wee conclude these our imperfect prayers, saying as hee himfelfe hath taught us

Our

80 *The Letany*

OUR Father which
 art in heaven, Hal-
 lowed be thy name. Thy
 Kingdome come. Thy
 will be done in earth as
 it is in heaven. Give us
 this day our daily bread.
 And forgive us our tres-
 passes, as wee forgive
 them that trespasse a-
 gainst us. And leade us
 not into temptation, but
 deliver us from evill.
 For thine is the King-
 dome, the power, and
 the glory, for ever and
 ever. Amen.

Mor-

of Thanksgiving. 81

Morning prayer.

O Lord our heavenly Father, almighty & everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, & grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may bee ordered by thy governance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

T. V

Even-

82 *The Letany.*

Evening prayer.

Lighten our darknes,
we beseech thee, O
Lord, and by thy great
mercy defend us from
all perils and dangers of
this night, for the love
of thy onely Sonne our
Saviour Iesus & Christ:
Amen.

THe grace of our
Lord Iesus Christ,
and the love of God,
and the fellowship of
the holy Ghost, be with
us all evermore. *Amen.*

V. IN-



V. INTERCESSION.

INtercession is a branch of prayer, extending & enlarging our desires for others: as we see in *Abraham*, who interceded for *Sodom*, & *Moses* for *Israel*, & *Samuel* for *Saul*. And this duty is very acceptable to God: for necessity constraines us to

84 *Of Intercession.*

to pray for our selves,
but charity moves us to
become petitioners for
others. And the prayer
of charity is more ac-
ceptable to God, then
the prayer of necessity.
Againe, it is very profi-
table for us; for though
our prayers should not
profit them, yet they wil
profit us; for they shall
be turned into our own
bosomes, *Psal. 35. 13.*

*Si pro te tantum roges, pro te
tantum rogabis: Si autem pro
omnibus roges, pro te omnes roga-
bunt. Amb. l. 1. de Cain, &c. cap. 9.*

Of Intercession. 85

I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for this is good and acceptable in the sight of God our Saviour, 1. Tim. 2. 1, 3.

And pray alwayes with all maner of prayer and supplication in the spirit: and watch thereunto with all perseverance and supplication for all Saints. And
for

86 Of Intercession.

for mee, that utterance
may be given unto mee,
that I may open my
mouth boldly to publish
the secret of the Gospel
Ephes. 6. 18, 19.

Is any sick among
you? let him call for the
Elders of the Church,
and let them pray over
him. And the prayer of
faith shall save the sick,
and the Lord shall raise
him up; and if hee have
committed sinnes, they
shall bee forgiven him,
James 5. 14, 15.

But

Of Intercession. 87

But as for mee, when they were sick my clo-thing was sackcloth: I humbled my soule with fasting, and my prayer returned into mine own bosome, *Psal. 35. 13.*

Peter was kept in pri-son, but earnest pray-er was made of the Church for him, *Acts 12. 5.*

Pray for the peace of Jerusalem: they shall prosper that love thee, *Psal. 122. 6.*

THE

THE LETANIE of Intercession.

That it may please thee to blesse thy Church militant here on earth, to preserve the purity of doctrine, the due administration of the Sacraments, & the preaching of thy Word, that the gates of hell may not prevaile against it.

I beseech thee to heare me good Lord.

That

of Intercession. 89

That it may please thee to purge it from schisme and heresie, and to reconcile all unhappy differences, that we may keepe the unity of the Spirit in the bond of peace.

I beseech thee to heare me good Lord.

That it may please thee to fence it about with the wal of thy providence, to infatuate the counsell, and to disperse the powers and projects of all those that wish

E

evill

90 *The Letany*

evill unto Sion.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse that part
of thy Church wherein
thou hast planted mee,
and to whose breasts
thou hast applyed mee,
with peace and plenty,
with a free exercise, and
reverent esteeme of all
thine Ordinances.

*I beseech thee to heare
me good Lord.*

That it may please
thee

of Intercession. 91

thee to blesse our gracious King *Charles*, our royall Queen *Mary*, our hopeful Prince *Charles*, and all others that are derived from that same sacred stocke, or ingrafted into it.

I beseech thee to heare me good Lord.

That it may please thee to blesse the government and preaching of the Clergy, make them painfull in their ministry, & exemplary in their lives, that they

92 *The Letany*

may save themselves &
those that heare them.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse the Coun-
cell with wisdom, the
Judges with integrity,
the Magistrates with
courage, the people
with obedience, and our
Armies with strength
and victory.

*I beseech thee to heare
me good Lord.*

That it may please
thee

of Intercession. 93

thee to blesse all schools
and seminaries of lear-
ning and religion ; espe-
cially the two Universi-
ties of this Land.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse all those
that are neare and deare
unto me by the bond of
nature, or Christian ac-
quaintance.

*I beseech thee to heare
me good Lord.*

That it may please

E 3

thee

94 *The Letany*

thee to blesse all those
that have beene instru-
ments of my good, and
are yet living: Such as
have educated and in-
structed mee: Such as
have counselled and ad-
vised me: Such as have
clothed and fed mee:
Such as have reprovved
and corrected me when
I sinned.

*I beseech thee to heare
me good Lord.*

That it may please
thee to remember the
reformed Churches be-
yond

of Intercession. 95

yond the seas, to reparaire
the ruines and desolati-
ons which her enemies
have made in her, to re-
duce such as are banish-
ed, to inlarge such as are
imprisoned, to relieve
such as are impoverish-
ed, and to comfort such
as are persecuted for
the testimony of a good
conscience, and the truth
of thy Gospell.

*I beseech thee to heare
me good Lord.*

That it may please
thee to raise up such as

96 The Lety

are dejected with the guilt of their owne consciences, with the horror of their sinnes, with the apprehension of thy wrath, with the weaknesse of their graces, or jealousies of thy mercy, & to say to their soules, that thou art their salvation.

I beseech thee to heare me good Lord.

That it may please thee to prosper and assist all those that jeopard their lives for the main-

Of Intercession. 97

maintenance of the Gospel, go forth with their Armies, cover their heads in the day of battell, and bring them home with honour and victory.

I beseech thee to heare me good Lord.

That it may please thee to blesse all women with child with safe deliverance, all yong children with a godly and religious education, the Sea-man with a prosperous voyage, the Hus-

98 *The Letany*

bandman with a plenti-
full harvest; the captive
with patience and deli-
verance; and all priso-
ners with repentance
and amendment.

*I beseech thee to heare
me good Lord.*

That it may please
thee to instruct the ig-
norant, to convert the
obstinate, to confirme
the righteous, to com-
fort the distressed, to
binde up the broken-
hearted, to rectifie those
that erre, and to reduce
them

of Intercession. 99

them that wander, into
the right way.

*I beseech thee to heare
me good Lord.*

That it may please
thee to remember thine
ancient people the Jews,
to open their eyes that
they may see him whom
they have pierced, and
beleeve in him.

*I beseech thee to heare
me good Lord.*

That it may please
thee in thy good time
to bring in the fulness of
the

100 The Lament

the Gentiles, and to re-
veale the glorious light
of thy Gospel to such as
yet sit in darknesse and
in the shadow of death.

*I beseech thee to heare
me good Lord.*

That it may please
thee to forgive those
that persecute and speak
evill of me, those that
injure and molest mee,
those that slander and
traduce me, and to sof-
ten the hearts of all
those that are mine ene-
mies.

of Intercession. 101

*I beseech thee to heare
me good Lord.*

O Lord heare my
prayers for my selfe: O
Lord heare my prayers,
for others: O Lord hear
the prayers of thy Son
Jesus Christ for us all,
who sits at thy right
hand, making intercessi-
on for us, and hath
taught mee to come to
thee in this most perfect
and absolute forme of
prayer:

Our

102 *The Letany*

OU R Father which
art in heaven, Hal-
lowed be thy name. Thy
Kingdome come. Thy
will be done in earth as
it is in heaven. Give us
this day our daily bread.
And forgive us our tref-
passes, as wee forgive
them that trespasse a-
gainst us. And leade us
not into temptation, but
deliver us from evill.
For thine is the King-
dome, the power, and
the glory, for ever and
ever. Amen.

Mor-

Of Intercession. 103

Morning prayer.

O Lord our heavenly Father, almighty & everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, & grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may bee ordered by thy governance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Even-

104 *The Litanie*

Evening prayer.

Lighten our darknes,
we beseech thee, O
Lord, and by thy great
mercy defend us from
all perils and dangers of
this night, for the love
of thy onely Sonne our
Saviour Jesus Christ.

Amen.

THE grace of our
Lord Jesus Christ,
and the love of God,
and the fellowship of
the holy Ghost, bee
with us all evermore.

Amen.



A Peculiar Letany to
be used by, or for, sick
persons; Collected out
of severall places, and
passages of holy
Scripture.

IN those dayes was
Hezekiah sicke vnto
death.

Then turned hee his
face unto the wall, and
prayed unto the Lord.

And *Hezekiah* wept
fore. And the Lord said,
Behold, I will adde unto
thy

106 *The Letany*

thy daies fifteen yeares,
Eſay 38.1,2,3.

THE LETANIE.

O God the Father of
heaven, whose pro-
perty it is to kill and to
make alive, to wound
and to heale, to bring
downe to the grave, and
to raise up againe

Have mercy upon me.

Thou who didst heal
Naaman of his leprosie,
David of his noysome
disease,

for the sicke. 107

disease, *Job* of his ulcers,
Hezekiah of his desperate sicknesse

Have mercy upon me.

O Christ the Sonne
of God, who madeſt the
blinde to ſee, the dumb
to ſpeake, the deafe to
heare, and the lame to
walke

Have mercy upon me.

Thou who didſt cure
Peters wives mother of
her fever, the Centuri-
ons ſervant of his palsie,
the ten Lepers of their
leprosie,

108 *The Letany*

leprosie, and didst helpe
such as were possessed
with Devils,

Have mercy upon me.

Thou who didst cure
her that was diseased
with an issue of bloud
twelve yeares, and her
that was bowed toge-
ther eighteen years, and
him at the Poole of Be-
thesda, that had an in-
firmity thirty and eight
yeares,

Have mercy upon me.

Thou who didst re-
store

for the sicke. 109

store to life the daughter of *Iairus*, and the widows sonne, and raised up *Lazarus* out of his grave,

Have mercy upon me.

Thou who didst bear our sicknesses and sorrows, thou who hast stilled thy self the Physician of the sick, thou who hast called al such as are weary and heavy laden to come unto thee, promising them ease and refreshment,

Have

110 *The Letany*

Have mercy upon me.

By thy fasting and
watching, by thine hun-
ger & thirst, by thy grief
and sadnes, by thy ago-
ny and bloudy sweat,
by thy cries and teares,
by thy crosse & passion,
Have mercy upon me.

That it may please
thee, who diddest cure
many diseases by *Peters*
shadow, many sicknesses
by *Pauls* handkerchief,
the eyes of the blinde
with clay & spittle, the
leprosie

for the sick. 111

leprosie of *Naaman* with
the water of Jordan, &
raisedst up the dead by
the bones of thy Pro-
phet, to blesse all those
meanes that are or shall
bee used for my reco-
very.

*I beseech thee to heare
me good Lord.*

That it may please
thee, to give mee grace
to submit my self whol-
ly to thy wil, to take thy
visitation with patience
and thankfulness, and to
drinke of this bitter cup
with-

112 *The Letany*

without murmuring or
repining.

*I beseech thee to heare
me good Lord.*

That it may please
thee to strengthen mee
against all the temptati-
ons of the devill, to suc-
cour mee in all the ago-
nies and conflicts of
mine owne conscience,
and to lay no more up-
on mee then thou shalt
inable me to beare.

*I beseech thee to heare
me good Lord.*

That

for the sicke. 113

That it may please thee to continue unto me my memory and understanding, my speech and senses, the comforts and graces of thy holy Spirit, that I fall not away from thee.

I beseech thee to heare me good Lord.

That it may please thee, if it be thy will, to give me a longer time of repētance, to rescue me from the gates of the grave, to spare me a little before I go hence, &

F be

114 The Letany

be no more scene, that I
may still praise thee in
the land of the living.

*I beseech thee to heare
me good Lord.*

That it may please
thee if thou hast appoin-
ted mee for death, to fit
& prepare me for it; to
strengthen my faith, to
pardon and forgive me
all my sinnes, and to as-
sure me of my salvation,
that I may render up
my soule with comfort
and cheerfulness.

for the sicke. 115

*I beseech thee to heare
me good Lord.*

Finally, that it may
please thee when I have
rendred it vp, to receive
it into thy hands, to de-
liver me from the pangs
of everlasting death, and
to set open unto mee
the gates of everlasting
life.

*I beseech thee to heare
me good Lord.*

Psal. 6. 2, 4, 5.

Have mercy upon me
O Lord; for I am weak:

F 2

O

116 *The Letany*

O Lord heale mee, for
my bones are vexed.

Returne O Lord, deli-
ver my soule, O save me
for thy mercies sake.

For in death there is
no remembrance of thee:
and who shall give thee
thanks in the pit?

Psal. 38.

Thine arrowes sticke
fast in me: and thy hand
presseth me sore, *ver. 2.*

There is no soundnes
in my flesh, because of
thine anger; neither is
there any rest in my
bones

for the sicke. 117

bones because of my
fin, *verse 3.*

For mine iniquities
are gone over my head,
as an heavy burden they
are too heavy for mee :
verse 4.

My wounds stink, and
are corrupt, because of
my foolishnesse, *verse 5.*

I am troubled, I am
bowed downe greatly :
I goe mourning all the
day long, *verse 6.*

My loines are filled
with a loathsome disease,
and there is no sound-
nes in my flesh, *verse 7.*

118 *The Letany, &c.*

I am feeble, and sore
broken, I have rored by
reason of the disquiet-
nes of my heart, *vers. 8.*

Lord, all my desire is
before thee, & my groa-
ning is not hid from
thee, *vers. 9.*

For sake mee not O
Lord, O my God be not
far from me, *verse 21.*

Make haste to helpe
mee, O Lord my salva-
tion, *verse 22.*

FOR

**FOR THE LORDS
DAY.**

F4

2017

1851

1851

(121)



*Directions for the
Lords day.*

HE E that would
spend a Sunday
well, (living
where he hath the liber-
ty of Gods house & or-
dinances) must do some-
thing before Church,
something at Church,
something after Church

Before Church.

1. So soone as we a-
wake,

F 5

122 *Of the Lords day.*

wake, wee should have our hearts affected with the majestie and solemnity of the day, putting a difference betwixt it and others, considering that it is

{ *The Lords day.*

{ *An holy day.*

{ *An honourable day.*

Great is the *honour* of this day above others.

God the Father honoured it.

On this day he formed the Elements of the world.

On this day he created
ted

Of the Lords day. 123

ted the Angels.

On this day hee first
rained Manna upon the
Israelites.

God the Son honoured it
with his glorious resur-
rection, with his graci-
ous apparitions after he
was risen. For,

On this day hee ap-
peared to the two *Ma-*
ries that came to the Se-
pulchre, *Matt. 28. 1, 9.*

On this day hee ap-
peared to his Disciples
assembled together, *Tho-*
mas then not being pre-
sent, *Iohn 20. 19.*

On

124 Of the Lords day.

On this day hee appeared again to his Disciples, *Thomas* being with them, *Ioh. 20. 26.*

On this day *S. Iohn* saw him walking in the midst of the seven golden Candlesticks, *Rev.*

1. 10, 13.

God the holy Ghost honoured it.

On this day hee descended upon the Apostles in a golden showre of all spirituall gifts and graces. Since which time *The Church* hath honoured it, and made it the day

Of the Lords day. 125
day of their solemn Assemblies, *Acts 20.7.*

What God and his Church hath thus honoured, that doe not thou profane.

Secondly, wee must lay aside the cares of the world, and the works of our ordinary callings, leaving them behind us, as *Abraham* did his servants when hee went to offer his sacrifice upon Mount *Moriah*.

Thirdly, we must cleanse our selves by confession & repentance, for otherwise

126. *Of the Lords day.*

wise our prayers in the Church will not bee *acceptable* to God, nor his Ordinances *profitable* to us.

Will ye steale, murder, & commit adultery, and swear falsely, and burne incense unto Baal, and walke after other gods, whom ye know not, and come & stand before me in this house? *Ier. 7. 9, 10*

Shall I be enquired of by *you* ô house of *Israel*? As I live, saith the Lord I will not bee enquired of by *you*, *Ezek. 20. 31.*

God

Of the Lords day. 127

God heareth not *sinners*: but if any man be a worshipper of him, and doth his will, him hee heareth, *Iohn 9.31.*

The Lord had respect unto *Abel*, and his offering. But unto *Cain* and his offering hee had not respect, *Gen.4.4,5.*

I will wash my hands in innocency, and so will I compasse thine Altar, *Psal.26.6.*

Hence was it that the Jewes writ over the doores of their Synagogues this saying of David,

128 Of the Lords day.

David; This is the gate of the Lord, the *righteous* shall enter into it, *Psal.* 118. 20.

And now being thus qualified and prepared, goe unto the house of God, & in the way meditate of some of these sentences:

One thing have I desired of the Lord that I will seeke after: that I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord, and to enquire in his
Tem-

ay. Of the Lords day. 129

Temple, *Psal.* 27.4.

I was glad when they
said unto me, Let us goe
up unto the house of the
Lord, *Psal.* 122.1.

Wee will go unto his
Tabernacles, wee will
worship at his footstool,
Psal. 132.7.

My soule longeth,
yea even fainteth for the
courts of the Lord, *Psal.*
84.2.

A

130 *A morning prayer*

*A short Morning prayer
for the Sunday.*

O Most glorious, and
immortall God, the
eye of whose providēce
doth never slumber, I
yeeld thee humble and
heartly thanks that thou
hast preserved me from
the perils of the night
past, & brought me safe
to the light of this day,
and the comforts there-
of. It is a day holy
and

for the Lords day. 131

and honourable, a day
which is consecrated to
thine owne service, and
set apart for thine owne
honour: Let my heart
therfore, gracious God,
bee so affected with the
glory and majesty of
it, that I may not doe
mine owne workes, nor
seeke mine owne plea-
sure, nor speake mine
owne words; but may
wait upon thee in the
use of thine ordinances,
and discharge those
weighty duties which
thou requirest of me.

Now

[132] *A morning prayer*

Now for as much as
thou art a God of pure
eyes, and wilt be sancti-
fied in all those that
draw neare unto thee, a
God who regardest not
the sacrifice of fooles,
nor hearest sinners,
though they tread in
thy courts, and cal upon
thee in the House of
praier; I beseech thee to
pardon and forgive mee
all my sins, remove the
out of thy presence, as
far as the East is from the
West: accept of mee in
the death and passion of
thy

for the Lords day. 133

thy Sonne Iesus Christ,
that when I shall come
into thy Temple, to cō-
passe thine Altar, my
praier may come up be-
fore thee as incense, and
the lifting up of my
hands as the Evening sa-
crifice. And as I desire
that thou wouldest hear
me calling upon thee in
my prayers; so give me
grace to heare thee cal-
ling upō me in thy word.
It is the word of truth,
of wisdom, of righteous-
nesse, of reconciliation,
and that word which is
able

134 *A morning prayer*

able to save my soule in the day of the Lord Jesus; grant therefore that I may heare it with reverence, receive it with meeknesse, and mingle it with faith, that it may accomplish in mee that good worke for which thou hast sent it.

And that this day may be every where a day of holines unto thee; Sanctifie, and prepare the hearts of all thy people for thy service, fill the places of thy worship with thy glory, be present
sent

for the Lords day. 135

sent with the assemblies
of thy Saints, open the
mouths of thy Ministers
& second the ministry
of thy word by the effi-
cacie of thy Spirit, that
it may be powerfull to
the casting down of the
strong holds of sin, and
Satan, to the advancing
and inlarging of thy
Kingdome, to the edify-
ing and building up of
thy body the Church, &
to the perfecting of thy
Saints, till wee all come
to the unity of the faith,
& of the knowledge of
the

136 *A morning prayer*

the Sonne of God to a
perfect man: Thou O
God who art able to do
exceeding abundantly
for us, above all that we
can ask or think; heare
me, and answer me, even
for the sake of thy dear
Sonne Jesus Christ: to
whom, with the Father,
and the blessed Spirit,
bee ascribed and given
all power, praise, might,
majesty and dominion,
now and evermore. A-
men.

AT

Of the Lords day. 137

AT CHURCH.

Consider first the place where thou art, it is

<i>The gate of heaven</i>	} <i>Josh. 4. 16. Gen. 28 17.</i>
<i>Holy ground</i>	
<i>The house of God</i>	

O how amiable are thy tabernacles, ô Lord of Hosts! A day in thy Courts is better then a thousand. Blessed are they that may dwell in thy house, *Pf. 84. 1, 4, 10*

Then be carefull to discharge those duties
G which

138 *Of the Lords day.*

which God there requi-
reth of thee, and they
ordinarily are two ;

{ 1. *Prayer.*

{ 2. *Hearing the Word.*

In prayer, *first looke to
the devotion of thy soul.* It
must be the lifting up of
the soule, *Psal. 25. 1.*

The pouring out of
the soule, *1 Sam. 1. 15.*

A strong crying, *Heb.*
5. 7.

A wrastring with God,
Hos. 12. 4.

Without this thy
prayer will be but bab-
bling, *Matt. 6. 7.*

The

Of the Lords day. 139

The howling of a dogg,
or wolfe, *Hof. 7. 14.*

A bel without a clapper.

A pile of wood without
fire.

A bullet without pou-
der.

A bird without wings.

A cloud without water.

A tinkling cymball.

The Jews writ this sen-
tēce also over the doors
of their Synagogues, &
Oratories, *Prayer with-
out intention, is as the bo-
dy without the soule.*

Then, in the next place,
*look to the reverēce of thy
body,*

G 2

God

140 *Of the Lords day.*

God is greatly to bee feared in the assembly of the Saints : and to be had in reverence of all them that are about him, *Psal. 89. 7.*

Vncover thy head.

The foure and twenty Elders fell down before him that sate on the throne, casting their *crowns* from their heads, *Rev. 4. 10.*

Bend thy knee.

O come let us worship and bow down : let us *kneel* before the Lord our Maker, *Psal. 95. 6.*

The

Of the Lords day. 141

The other duty is the *hearing* of the *word* read and preached, which requires of us,

First attention.

Speak Lord, for thy servant *heareth*, 1 Sam. 3.10.

Hearken O daughter and consider, and incline thine *care*, Psal. 45.10.

I will *heare* what God the Lord will speak unto me, Psal. 85.8.

The Lord opened the heart of *Lydia*, that shee

G 3

atten-

142 Of the Lords day.

*attended unto the things
that were spoken by
Paul, Acts 16.14.*

He that hath an care,
let him *heare* what the
spirit saith unto the
Churches, *Rev. 2.11.*

My sheepe *heare* my
voice, *Iohn 10.27.*

*And for this end wee
must consider it is*

The word of God, 1
Thes. 2.13.

The word of grace, *Acts
14.3.*

The word of truth, *Ioh.
17.17.*

The word of reconcila-
tion,

Of the Lords day. 143

tion, 2 Cor. 5.19.

The word of righteousness, Heb. 5.13.

The word of faith, Rom. 10.8.

The word of eternall life, Iohn 6.68.

That it is

Good seed, Mark 4.

Sincere milk, 1 Pet. 2.2.

Strong meat, Heb. 5.14.

That it is

A wholesome word, 2 Tim. 6.3.

A lively word, Heb. 4.12

A good word, Heb. 6.5.

G 4

That

144 Of the Lords day.

That it is

Better then thousands
of gold and filver, *Psal.*
119.72.

Sweeter then the ho-
ny, & the hony combe,
Psal. 119.10.

And all this, because
it is that word which is
able to save our soules,
James 1.21.

*Secondly, the hearing of
the Word requires reten-
tion as well as attention.*

Therefore ye shall lay
up these my words in
your heart, and in your
soule, *Deut. 11.18.*

Thy

Of the Lords day. 145

Thy word have I *bid*
in mine heart, that I
might not sinne against
thee, *Psal. 119. 11.*

Mary kept all these
sayings in her heart.
Luke 2. 51.

And lastly, people must
be here admonished not to
depart frō the Church till
the Minister hath pro-
nounced the blessing.

All the people depar-
ted every man to his
house, *1 Chron 16. 42.*

But it was after *David*
had made an end of offe-
ring the burnt offerings

146 *Of the Lords day.*

and the peace offerings,
and had *blessed* the people
in the name of the
Lord, *verse 2.*

Surely there is something
in the *bleſsing* of
the Minister. Then the
Priests and the Levites
arose, & *blessed* the people:
and their voice was
heard, and their prayer
came up to his holy dwelling
place, even unto
heaven, 2 *Chron.* 30. 37.

Leave not then thine
Angell, till hee hath given
thee a blessing.

After

Of the Lords day. 147

AFTER CHURCH.

AND now being
come home it is thy
duty yet further,

I. *To meditate upon
such things as have beene
taught thee.*

His delight is in the
Law of the Lord, and in
that Law doth he *medi-
tate* day and night, *Psal.*

I. 2.

O how I love thy Law !
it is my *meditation* all
the day, *Psal.* 119. 97.

I

148 Of the Lords day.

I have more understanding then all my teachers : for thy Testimonies are my *meditation*,
vers.99.

My *meditation* of him shall be sweet, *Psal. 104.*
34.

My heart was hot within me, while I was *musiſing*, the fire burned,
Psal. 39.3.

The beasts that chewed not the cud were uncleane.

Secondly, thou must praise God for so much of the meanes as he was pleased

Of the Lords day. 149

sed to afford thee that day.

Blessed be the God
and Father of our Lord
Jesus Christ, who hath
blessed us with all spiri-
tuall blessing in heaven-
ly things, *Ephes. 1. 3.*

As the liberty of his
house;

The comfort of his
Day;

The communion of
his *Saints;*

The instruction of his
Word;

The dispensation of
his *Sacraments;*

The

150 *Of the Lords day.*

The gifts of his *Ministers.*

Thirdly, *we must pray for a blessing upon the meanes of our salvation.*

He onely it is that can put his Law in our inward parts, and write it in our hearts, *Ier. 31. 33.*

Paul may plant, and *Apollos* water, but God gives the increase, *1 Cor. 3. 6.*

The excellency of the power is of God, & not of us, *2 Cor. 4. 7.*

Lastly, *teach it thy family.*

You

Of the Lords day. 151

You shall *teach* them
your *children*, talking of
them when thou fittest
in thine house, and when
thou walkest by the
way, when thou liest
downe, and when thou
risest up, *Deut. 11. 19.*

I know him that hee
will command his *chil-*
dren, and his *household* af-
ter him, to keep the way
of the Lord, to doe ju-
stice and judgement,
Gen. 18. 19.

I and my *house* will
serve the Lord, *Iosh.*
24. 15.

If

152 Of the Lords day.

If thou dost thus sanctifie .this Day of rest here, thou shalt celebrate an everlasting rest and Sabbath hereafter.

All manner of persons within the church of England shall from henceforth celebrate and keepe the Lords day, commonly called Sunday, & other holy dayes, according to Gods holy will and pleasure, and the orders of the Church of England prescribed in that behalfe; that is, in hearing the word of God read and taught, in private

Of the Lords day. 153

vate and publike praier, in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ, in visiting of the poore and sick, using all good and sober conversation. Canon. 13. of those 1603.

154 *An evening praier*

*A short Evening Prayer
for the Lords day.*

O Most glorious God,
and in Jesus Christ
my merciful and loving
Father: I confesse, and
acknowledge those ma-
ny weakneses, and im-
perfections which have
passed from me in the
performance of the du-
ties of this day. I have
called upon thee for the
pardon and forgiveness
of

for the Lords day. 155

of my sins, but so coldly
and carelesly, that my
very praiers are become
sins, and stand in need of
pardon.

I have heard thy ho-
ly Word, but with such
deadnesse, and distracti-
on of spirit, that I have
beene a very unprofita-
ble & forgetfull hearer.
So that O Lord, though
I have done thy worke,
yet I have done it so
negligently, that I may
rather expect a curse the
a blessing from thee.

But O God, who art
rich

156 *An evening praier*

rich in mercy and plentiful in redemption; marke not what amisse hath passed from me, remember that I am but dust; pardon, and passe by all my sinnes, negligences and ignorances; look not upō the weaknesse of my flesh, but upon the willingnes of my spirit, and so cover all my imperfections with the perfect and absolute obedience of thy deare Son, that those sacrifices which I have offred up unto thee this day,
may

for the Lords day. 157

may be accepted in, and
for that sacrifice which
Christ Jesus offered up
upon the crosse for me.

And as I desire that
my sacrifices may bee
pleasing to thee, so let
thine ordinances bee
profitable to me. And as
thou hast this day sown
my heart with the pre-
cious seed of thy Word,
so let neither the fowles
of the aire devoure it,
nor the cares of the
world choak it, but let
the gracious rain of thy
blessing come often up-
on

158 *An evening praier*

on it, that it may bring forth in me the fruits of repentance and amendment of life.

And forasmuch as thy word is an invaluable & inestimable treasure, better then thousands of gold and silver, sweeter also then the honey and the hony comb; blessed Lord God be pleased stil to continue it to our land and nation, let not our crying sins of unthankfulnesse, impenitency, hardnes of heart, & unfruitfulnesse under so
great

for the Lords day. 159

great meanes of grace
causethee to removethy
candlestick, or to quēch
the light of our Israel.
Inlighten also with the
beams of thy Gospell
those nations which yet
sit in darknes and in the
shadow of death: adde
unto thy Church daily
such as shall bee saved,
that so these sinfull daies
being shortned; and the
nūber of thine elect ac-
complished, we may ce-
lebrate that eternall rest
& Sabbath of our soules
with thee in thy King-
dome. Blessō

160 *An evening praier*

Blesse O Lord all the people of this land from the highest to the lowest; our King & Queene, our Prince, & the rest of the royall stock; our Ministers and Magistrates, thy whole Church, and every member of it, in what place or case soever: & prosper al designs and enterprises that are undertaken for the advancement of the Gospel, & the enlargement of thy Kingdome.

Finally, O Lord, as thou hast been good

for the Lords day. 161

to me in the passages of
this day; refreshing my
body with thy good
creatures, and my soule
with the spirituall rest
of this holy Day, so
continue thy goodnesse
in me this night, receive
me into the arms of thy
providence, cover mee
with the feathers of thy
wings, that I may lay
me downe in peace, and
take my rest, that being
awakened to the com-
fort of the next day, my
mouth may bee filled
with thy praises, and I
H may

162 *An Evening, &c.*

may doe thee service in
the duties of that calling
wherein thou hast pla-
ced, and disposed of me:
that so thy good blef-
sing may hee still upon
mee, and thou maist ne-
ver be weary to do mee
good: all this, and what
elsethou knowest need-
full and expedient for
me, I beg in the Name,
merits, mediation, and
words of thy Sonne
Christ Jesus, saying as
he himselfe hath taught
me:

Our Father, &c.

OF THE SACRAMENT.

H 2



Directions for the
due receiving of the Sa-
crament of the Lords
Supper.

WE may not pre-
sume to come to
the Lords Table
without a due and serious
preparation.

That which is holy
must not bee given to
Dogges: neither must
pearles bee cast before
swine, *Matt. 7. 6.*

166 Of the Sacrament.

Iosiah charged the *Levites* to prepare themselves, and to prepare their brethren, and so to kill the *Passcover*, 2 *Chr.* 35.4,6.

The neglect of preparation is very dangerous.

After the sop *Satan* enters into *Iudas*, *Joh.* 13.27.

Whosoever shall eat this bread, and drinke this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, 1 *Cor.* 11.27

He

Of the Sacrament. 167

Hee that eateth, and drinketh *unworthily*, eateth and drinketh damnation unto himselfe, I Cor. II. 29.

For *this cause* many are weake, and sickly among you, and many sleepe, I Cor. II. 30.

Now this preparation consists principally in five things.

The first is a *selfe examination*.

Let a man *examine himselfe*, and so let him eate of that bread, and drink of that cup.

168 Of the Sacrament.

I Cor. 11. 28.

The thing chiefly to be examined, is *sinne*,

1. In *thought* :

The thoughts of our hearts are onely *evill*, & that cōtinually, *Gen. 6. 5.*

Out of the heart proceeds *evil thoughts*, *Mat. 15. 19.*

2. In *word* :

Idle words.

I say unto you that of every *idle word* that men shall speake, they shall give account thereof at the day of judgement, *Matt. 12. 36.*

Filthy

Of the Sacrament. 169

Filthy and immodest words.

Let no *corrupt* communication proceed out of your mouth, *Ephes. 4.29.*

Angry and rash words ;
As calling our brother *Raca*, or *Thou foole*, *Matt. 5.22.*

False and untrue words,
as lies, slanders, defamations, &c.

Whosoever loveth, or maketh a *lie*, is shut out of the new *Ierusalem*, *Rev. 22.15.*

Prophane and impious
H 5 *words,*

170 *Of the Sacrament.*

words. Against GOD
oaths and blasphemies.

Let your communica-
tion be yea, yea; nay,
nay; for whatsoever is
more then these com-
meth of evill, *Mat. 5. 37.*

Against *our selves* or
others, as curses, impre-
cations, &c.

As he loved cursing,
so let it come unto him.

As hee clothed him-
selfe with cursing like as
with a garment: so let
it come into his bowels
like water, and like oyle
into his bones, *Psal. 109.*

18, 19.

3. *In*

Of the Sacrament. 171

3. *In deed.*

This is either of
Omission, or
Commission.

Both are pointed at
in that sentence of the
Apostle:

The good which I
would do, I do not:

But the evill which I
would not do, that I do,
Rom. 7. 19.

Thus you have the
thing to be examined.

Now the rule of this
examination must be the
Law of God.

For by the *Law* is the
know:

172 Of the Sacrament.

knowledge of *sinne*, *Rom.*

3.20.

I had not known *sinne*
but by the *Law*, *Rom.* 7.7

Hence it is that our
Church (which hath di-
sposed al things wisely,
and sweetly in the Li-
turgie) hath appointed
the commandements to
bee read before the ad-
ministration of this Sa-
cramēt, that men might
see their sins in the glasse
of Gods *Law*.

The second thing re-
quired of a worthy re-
ceiver is *Repentance and*

Con-

Of the Sacrament. 173

Contrition.

The Paschall Lambe
was to bee eaten with
sower herbes.

And Christ our Pasce-
over must bee received
with a *broken* and a *con-
trite* spirit.

With a bitter soule.

With a *weeping* eye.

This bread must bee
eaten with the sweat of
our brows, *i.e.* our tears.

And I may say of the
wine in this Sacramēt, as
the mother of *Solomon*
said to him, *Pro. 31. 6.*

Give this wine unto
such

174 *Of the Sacrament.*

such as be of *heavie* hearts. And though in the sense of our owne unworthinesse wee may cry out with *Paul*, who is fit for these things?

Yet we may comfort our selves with that of the *Psalmist*;

A broken and a contrite heart O God thou wilt not despise, *Psal.* 51.

The third thing required of a Communicant, is Faith.

He must *beleeve*, that Jesus Christ is the *Messias*, and Saviour of the world. He

Of the Sacrament. 175

He must *beleeve*, that hee was crucified, and shed his blood.

He must *beleeve*, that the merits of his crosse and passion are able to save sinners.

He must *beleeve*, that these merits are conveyed to *him* in this Sacrament being *rightly administered*, and *duly received*: For what was bequeathed in the *Testament*, is dispensed in the *Sacraments*.

This *faith* is the wedding garment: he that
intru-

176 Of the Sacrament.

intruded to the feast without it, was bound hand & foot, & cast into utter darknesse, *Matt. 22*

Fourthly, there is required a stedfast purpose and settled resolution against sin for the time to come.

The Church in the administration of this Sacrament calls such only, *as intend to leade a new life, to follow the Commandements of God, to walke from thenceforth in his holy wayes.*

The Paschall Lambe was to be eaten by such
onely

Of the Sacrament. 177

only as were *circumcised*

The *Manna* was to be put into a pot of *pure* gold. The body of *Christ* crucified was wrapt in *fine* linnen, and laid in a *new* Sepulchre.

Sorow for sin without resolution of amendment, is like the pumping in a Ship, without stopping the leake that lets in the water.

In the Law, if a man held the uncleane thing still in his hand, he was uncleane though he washed his hand never so often.

Fiftly,

178 Of the Sacrament.

Fiftly, there is required *Charity with all men.*

The Paschall Lambe was to be eaten without *Leaven.*

The Serpent disgorges his poison, when he comes to drinke: Be as wise as Serpents.

Let us keepe the feast not with old leaven neither with the leaven of *malice*, 1 Cor. 5. 8.

If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought against thee:

Leave

Of the Sacrament. 179

Leave there thy gift before the Altar, and go thy way, first be *reconciled* to thy brother, and then come and offer thy gift, *Matt: 5. 23, 24.*

The three Wise men went first to *Ierusalem*, & then to *Bethleem*; first to the vision of peace, then to the house of *bread*.

The cup of blessing which we blesse, is it not the *Communion* of the bloud of Christ ?

The bread which we break, is it not the *Communion* of the body of Christ ?

For

180 Of the Sacrament.

For wee being many
are *one* bread, and *one*
body, 1 *Cor.* 10. 16, 17.

The signes of bread,
and wine used in the
Sacrament, may teach
us *love* and *charity*.

Many grains are knea-
ded together into *one*
loafe.

Many grapes are pres-
sed together into *one*
cup.

If thus thou hast made
thy peace with God, &
the world, draw neare,
Tast and see how sweet the
Lord is, *Psal.* 34. 8.

Eate,

Of the Sacrament. 181

*Eate O friend, drinke,
yea drinke abundantly, O
beloved, Cant. 5.1.*

*A short Prayer before wee
receive the Sacrament.*

O Most gracious and
merciful Lord God
thou hast called al those
that are weary and hea-
vie laden with the bur-
then of their sinnes to
come unto thee, & hast
promised that thou wilt
ease, and refresh them;
thou hast invited all
those that hunger, and
thirst after thy King-
dome

182 *A Prayer before*

dome, and the righteousness thereof, to come to thy Table, to taste of thy Supper, and hast promised that thou wilt satisfie them.

In affiance therefore of these promises I come to thee blessed Lord Jesus, beseeching thee to ease me, to refresh me, to satisfie mee with thy mercy, for my soule hungers and thirsts after thee, and thy salvation.

I confesse & acknowledge that my daily sins have made mee unwor-
thy

the Sacrament. 183

thy of my daily bread;
much more of this Man-
na, this bread of life,
which came down from
heaven.

I confesse also that I
am not prepared accor-
ding to the preparation
of thy Sanctuary; yet for
as much as I have this
day set my heart to seek
thee, thou O good God
be mercifull unto me.

And though I cannot
bring with me a cleane
heart (for who can say
his heart is cleane?) yet
behold O Lord I bring
with

184 *A Prayer before*

with me a contrite heart
and a broken spirit, de-
spise not O God this sa-
crifice. As for the sinnes
that I have committed
against thee, binde them
up into one bundle, and
cast them into the bot-
tomlesse sea of thy mer-
cie, bury them in the
wounds, and wash them
away in the blood of
that immaculate Lambe
Christ Jesus; and for the
time to come so sprin-
kle my conscience with
the same blood, that be-
ing cleansed from dead
workes

Of the Sacrament. 185

works I may serue thee
the living God in right-
teousness & true holines
all the dayes of my life.

That so this blessed Sa-
cramēt may be a means
to quiet my consciēce, to
increase my faith, to in-
flame my charity, to a-
mēd my life, to save my
soul, & to assure me that
I am in the number of
those blessed ones, who
shal eat at thy table, and
be called to the mariage
supper of the Lamb.

Grant this O Lord for
Jesus Christ his sake,
I in

186 *A Prayer, &c.*

in whose name & words
I conclude these my im-
perfect prayers, saying
as hee himselfe hath
taught me.

O our Father, &c.

At

*At the receiving of this
Sacrament.*

IN the receiving of the Lords Supper many particulars would rather distract us, then direct us; these few I suppose most considerable.

First, let thine eyes be upon the *actions* of the *Minister*, observe the *breaking* of the *bread*, and the *pouring* out of the *wine*.

188 *Of the Sacrament.*

The breaking of the
bread will minde thee
how the body of Christ
was bruised and broken.

The *pewring* out of the
wine wil remēber thee of
the *shedding* of his bloud.

It was shed for thee:

Whē he was *circūcised*

When he was *scourged*

When he sweat in the
garden:

When he was *crowned*
with *thornes* :

But especially , to
which this Sacrament
hath immediate relation

When he was *nailed to*
the crosse: When

Of the Sacrament. 189

Whē *his side was pierced*
The blood of Christ
clenseth us from al sins,
1 Ioh. 1. 7.

It speaketh better
things then the blood of
Abel, Heb. 12. 24.

It is precious blood,
1 Pet 1. 19. And all this
because it is the blood
of God, *Acts 20. 28.*

Secondly, *discerne* the
Lords body, *1 Cor. 11. 29*

We must consider the
consecrated bread, not as
the bread of the Lord,
but as that bread *which*
is the Lord.

190 Of the Sacrament.

Not as our common, ordinary, & daily bread, but as the *body of Christ sacramentally*.

We must consider the *wine*, not as the blood of the *grape*, but as the *blood of Christ* in a true, yet *sacramentall* maner.

Christ is truly present in the Sacrament; it is the eating of his flesh, and the drinking of his blood, *Iohn 6. 56.*

Not naturally, and corporally.

This is an hard saying, who can heare it? *Ioh. 6. 90.* The

Of the Sacrament. 191

The flesh profiteth nothing, the words that I speake unto you, they are spirit, and life, *Iohn 6.63.*

Thirdly, receive it *kneeling.*

This gesture is most futable.

It signifies an humble and gratefull acknowledgement of those benefits we receive in this Sacrament.

Againe, the Minister when he gives, and wee when we receive, joyne together in a short, but

I 4 sweet

192 Of the Sacrament.

sweet prayer.

*The body of our Lord
Jesus Christ which was
given for thee, &c.*

*The blood of our Lord
Jesus Christ which was
shed for thee, &c.*

No gesture so futable
for prayer as kneeling.

*Again, it is appointed &
ordered by the Church.*

Let all things be done
decently, and in order,
1 Cor. 14. 40.

Though I be absent
from you in the flesh,
yet am I present with
you in the spirit, joy-
ing

Of the Sacrament. 193

ing, and beholding your
order, *Colos. 2.5.*

*After the receiving of
this Sacrament.*

WHen thou hast
been partaker of
the Lords Supper:

First of all *give thanks.*

It is a duty which wee
owe for our ordinary
suppers.

It was called the *Eu-
charist*, from this duty
of *thanksgiving.*

194 *Of the Sacrament.*

It is the cup of blessing.

God blesseth us, and
we must blesse God.

God gives us the cup
of *salvation*, & we must
take the cup of *thanksgiving*,

The Disciples when
they had received it,
sang an *Hymne*.

And an *Hymne* is a
song of praise and blessing,
Matt. 26. 30.

Expresse thy thankful-
nesse, in Psalmes, and
Hymnes, and spirituall
songs, *publicly* in the
congregation, *privately*
in

Of the Sacrament. 195

in thine owne family.

Pfalmes fit for this, are
Psal. 8. Psal. 23. Psal. 66.
Psal. 103, &c.

Secondly, as there must be *thanksgiving to God*; so there must bee *almsgiving to the poor.*

It was a custome in the Primitive Church, and is stil continued in many places, to have gatherings, and collections for the poor at the administration of this sacrament

Dauids servants told *Nabal* that they came to
him

196 *Of the Sacrament.*

him in a good day, for it was a day of feasting, *1 Sam. 25. 8.*

This is a day of *feasting to thee*, Let it not bee a day of *fasting* to thy poore brethren.

God hath fed thee with *the bread of life*, and canst thou deny the crums of bread that fall from thy table?

He hath refreshed thee with *the blood of his Son*, with the *wine of his Sanctuary*, & canst thou deny the drink of thy but-tery, or a cup of cold water? *Give*

Of the Sacrament. 197

Give chearfully.

God loves a -chearful
giver, 2 Cor. 9. 6.

Give liberally.

Consider how great
a gift God hath this day
bestowed upon thee:

His Sonne.

His begotten Sonne.

His only begotten Son.

His beloved Sonne.

His deare Sonne, Colof.

I. 13.

Thirdly, take heed
thou *relapse* not into thy
old sinnes.

I have washed my feet,
how

198 Of the Sacrament.

how shall I defile them?

Cart. 5. 3.

If after we have escaped the pollutiōs of the world, through the knowledge of our Lord & Saviour Jesus Christ, wee be *again*e intangled therein and overcome;

If with the Dog wee returne to our owne vomit againe : or with the Sow that was washed, to our wallowing in the mire ;

The later end will be worse with us then the beginning, *2 Pe. 2. 20, 22*
Of

Of the Sacrament. 199

Of how much forer punishment, suppose ye, shal he be thought worthy who hath troden under foot the Sonne of God, and hath counted the bloud of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *Heb. 10. 29.*

When the uncleane spirit is gone out of a man, he saith, I will returne into my house frō whence I came out, and whē he is come, he findeth

200 *Of the Sacrament.*

eth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked then himself, & they enter in, and dwell there. And the last estate of that man is worse then the first, *Matt. 12.*

43, 44, 45.

He that washeth himselfe after the touching of a dead body, if hee touch it againe, what a-vaileth his washing? *Eccles. 34. 25.*

A

Of the Sacrament. 201

*A short prayer after the
receiuing of this Sa-
crament.*

O Most gracious God,
from whose boun-
ty every good & perfect
gift is derived, I, and all
that is within me, praise
and magnifie thy holy
name for al the mercies,
and favors which from
time to time thou hast
bestowed upon me.

Especially I thanke
thee for thy Son Jesus
Christ

202 *Of the Sacrament.*

Christ the fountain, and
foundation of all blessings;
that thou hast sent
him into the world to
take our nature upon
him, and to dye for us;
& that thou hast fed me
who am unworthy of
the least of thy favours,
with the precious merits
of his death and passion.
Blessed Lord God, thou
hast beene pleased this
day to set thy scale to
the pardon and forgive-
nesse of all my sins, oh
let me not teare it off a-
gaine by unthankfulness,
or

Of the Sacrament. 203

or relapsing into my old
sins, from which thou
hast purged me, lest my
last end bee worse then
my beginning. But whē
hereafter I shalbe temp-
ted by the devill, allured
by the world, or provo-
ked by mine own flesh,
lay before mine eyes by
thy remembring Spirit
how deare the expiation
of my sins cost my Lord
& Saviour Christ Jesus,
even the effusion of his
most precious and sa-
cred blood; that in the
contemplation of his
death

204 *Of the Sacrament.*

death, and application of his most bitter passion I may die daily unto sin, and so shew the Lords death till he come. That when he shall come, and bring his reward with him, I may receive that crowne of righteousness which hee hath purchased and prepared for all those that love, and expect the day of his appearing, with the precious price of his incorruptible bloud.

And whereas I have this day renewed my
cove-

Of the Sacrament. 205

covenant with thee my
God, in vowes, and pur-
poses of better obedi-
ence, assist mee by thy
grace, and strengthen
me by thy power, that I
may pay the vows which
I have made unto thee;
& that by vertue of this
heavenly nourishment
I may grow up in grace,
and godliness, till at last
I come to bee a perfect
man in Christ Jesus; in
whose most blessed
Name and words, I con-
clude these my imper-
fect prayers, saying as
he

206 *Of the Sacrament.*
he himfelfe hath taught
mee :

O our Father, &c.

SECT. I.



SECTION. I.

Meditations of Death.

THe life of a Christian is or should bee a continuall meditation of Death.

The flight of a Bird is directed by her traine, the course
of

of a ship is steered by the helme, so is the life of a man ordered by the serious apprehension of his last end.

The first man was called *Adam*, which signifies a piece of red earth.

Hee was cloathed in the skins of dead beasts.

He was adjudged
to

to the earth, to digge,
and delve in it. God
would have his
name, his garments,
his imployment con-
tinuall remembran-
cers of his grave, and
monitors of his mor-
tality. It is reported
by the ancient Fa-
thers, that the people
of God used the 90.
Psalme in form of a
daily prayer.

K

In

210 *Of Death.*

In which Psalme there is a long acknowledgement of the shortnesse of our lives : and this petition to God :

So teach us to number our dayes ; that wee may apply our hearts to wisdome,
verse 12.

Oh that they were wise that they understood this , that they

Of Death. 211

they would consider
their latter end! *Deut.*
32.29.

Whatsoever thou
takest in hand, remē-
ber the end, and thou
shalt never doe a-
misse, *Eccles.* 7.36.

C A P. I.

*That the meditation of
death is profitable a-
gainst Pride.*

N*Ebuchadnezzars* I-
mage had a head of
K₂ gold,

212 Of Death.

gold, breast and armes
of silver, belly and
thighes of brasse, but
feet of clay.

Whatsoever thy
wealth, wisdom, birth,
beauty, state or strength
be, thy foundation is in
the dust, *Iob 4. 19.*

There is a great dif-
ference betwixt a Ce-
dar and a shrub; a Vine
and a bramble, so long
as both grow: but cut
them downe, and burne
them, & there will be no
difference in their ashes.

Chesse-men are di-
stinguished

Of Death. 213

stinguished upon the boord whilest the game is playing, but being done, they are tumbled into the bagge without order.

In this life some are set upon the throne: others are grinding at the mill.

Some are cloathed in purple, and fare deliciously every day: others lie at the gates, & have not so much as the crummes of their Tables.

But in the grave rich

K 3 and

214 Of Death.

and poore meete together, and the ulcers of *Lazarus* will make as good dust as the paint of *Iezebel*.

Saul being anointed King over *Israel* was appointed to goe to *Rachels* sepulchre: that the sight of a Sepulchre might allay the haughtinesse of his new honour, *1 Sam. 10. 2.*

Kings must pile up their Crownes at the gates of the grave, and lay down their Scepters at the feet of death.

The

Of Death. 215

The daughters of Jerusalem, which are haughty, walking with stretched forth neckes, and wanton eyes, mincing as they goe, and making a tinkling with their feet, must drop into the grave, where instead of sweet smells there shall be stink: and instead of well set haire baldnesse, *Esa. 3. 16, 24.*

They that glory in their Ancestours, in the noblenes of their birth, and bloud, must make their bed in the darke,

216 Of Death.

and acknowledge corruption for their father :
and the Worme for their mother and sister,
Iob 17.14.

I have said yee are gods, and all of you are children of the most high: but yee shall dye like men, *Psal.* 82.6,7.

Why then art thou proud, O Dust and Ashes !

Nulla discretio inter cadavera mortuorum, nisi quod gravius fecerint divitum corpora distenta luxurie. Amb. Hexam. l. 6. c. 8.



CAP. II.

It is profitable against covetousnesse.

THe rich man in the Gospel when hee had built his barnes, and inned his harvest, was called away, and carries nothing with him of all the store hee had provided, *Luke 12.*

The Spider spins out
K 5 her

218 *Of Death.*

her owne bowels to make a Cobweb, and presently a maid comes with a broome, and sweeps it downe.

Horses at night are unladen of their burthens, and turned into a dirty Stable with a galled backe: So are rich men into the grave, and for the most part with a galled conscience.

A Mill weares it selfe with grinding, and though it turne about continually, yet it removes

Of Death. 219

moves not out of its place.

It is but in vaine for men to rise up early, and to sit up late, and to eate the bread of carefulnes. For naked came I out of my mothers wombe, and naked shall I return thither, *Iob* 1. 21.

I hated all the labour which I had taken under the Sunne, because I should leave it unto the man that shall bee after me; And who knoweth whether hee shall bee a wise man, or a foole?
Yet

220 Of Death.

Yet shall hee have rule
over all my labour
wherein I have labou-
red, and wherein I have
shewed my selfe wise
under the Sun. This is
also vanity, *Ecc. 2. 18, 19*

Surely every man
walketh in a vain shew,
surely they are disquie-
ted in vaine: he heapeth
up riches, and knoweth
not who shall gather
them, *Psal. 39. 6.*

We brought nothing
with us into this world,
and it is certaine we can
carry nothing out of it,
1 Tim. 6. 7. Why

Of Death. 221

Why then art thou
covetous, O Dust and
Ashes!

*Facile contemnit omnia, qui se
semper cogitat moriturum, Ier. in
Ep. ad Paulin.*

C A P. III.

*It is profitable against
Lust.*

THe Prodigall seeing
many spectacles of
mortality by reason of
the great famine, leaves
his concubines, and rio-
tous

222 *Of Death.*

tous living, and returns againe to his Father, *Luke 15.*

One going to the stewes meets by the way a dead corps carried to the grave: the sight whereof made such an impression in him, that he goes backe againe, and everafter lived chaste and continent.

Let not sinne reigne in your mortall bodies, that yee should obey it in the lusts thereof, *Rom. 6.12.*

I beseech you as strangers

Of Death. 223

gers and pilgrims abstaine from fleshly lusts which war against the soule, 1 Pet. 2. 11.

The argument used by these Apostles to beate downe in us the lust of sinne, and the sin of *lust*, is the *mortality* of our bodies.

Why then art thou lustfull, O Dust and Ashes !

Thus we see that the meditation of death is a soveraigne Antidote against all the evill that
is

224 Of Death.

is in the world. For all that is in the world, is either the lust of the flesh, or the lusts of the eyes, or the pride of life, 1 Ioh. 2. 16.

Nil sic revocat à peccato, quam frequens mortis meditatio. Aug.

SECT.



SECTION. II.

THere is nothing more certaine then death, yet nothing more uncertaine in the circumstances of it. Certaine it is wee must all dye; but where, when, or

226 *Of Death.*

or how we shall die,
of all things is most
uncertaine.

CAP.



CAP. I.

Death is certaine.

A *Braham* the father of the faithfull, and the friend of God died.

Iacob wraſtled with an Angell, and prevailed, yet death was too hard for him.

David was a man after Gods owne heart, one that triumphed over ten thousand Philistims,

228 *Of Death.*

stims, yet death triumphed over him.

Solomon knew the vertues of all plants from the Cedar in Libanus to the Hysope upon the wall, yet no plant had this vertue to make him immortall.

The fathers have eaten Manna, and are dead.

There is but one way into the world, but there are a thousand out of it.

Man when he comes into the world is like an houre-glasse new turned
up,

Of Death. 229

m- up, which never ceases
running till it be all out.

er- Like *Peter* and *Iohn*
m we runne who shall first
to come at the Sepulchre,
e *Iohn* 20.4.

d And they that are
n there already, rot and
crumble away to make
roome for us that must
come after them.

Dust thou art, and to
dust shalt thou returne,
Gen. 3. 19.

What man is he that
liveth, and shall not see
death? *Psal.* 89. 48.

The dust shall re-
turne

230 *Of Death.*

turne to the earth as it was: and the spirit shall returne unto God that gave it, *Eccles. 12. 7.*

It is appointed for *all* mē once to dy; *Heb. 9. 27*

We must needs die, and are as water spilt upon the ground, which cannot bee gathered up againe, *2 Sam. 14. 14.*

C A P. II.

The time uncertaine.

AN infant in the wombe knows not the time when hee shall come

Of Death. 231

come into the world ;
and being come, knows
not the time when hee
shall go out of it.

The rich man promi-
sed himself many years,
but foole that hee was,
that night his soule was
fetcht from him, *Lu. 12.*

Behold, now I am old
and know not the day
of my death, *Gen. 27.2.*

One dieth in his full
strength , when his
breasts are full of milke,
and his bones are moist-
ned with marrow, ano-
ther dieth in the bitter-
nesse

232 *Of Death.*

nesse of his soul, *Iob* 21.

23, 24.

Man also knoweth not his time, as the fishes that are taken in an evill net, and as the birds that are caught in the snare; so are the sonnes of men snared in an evill time, when it falleth suddenly upon them, *Eccles.* 9.12.

God would have us ignorant of the last day, that we might be ready every day.

Take ye heed, watch and pray, for ye know
not

Of Death. 233

not when the time is,
Mark 13.33.

To deferre repentance then till to morrow, is very dangerous. **G O D** hath promised thee pardon if thou dost repent to day: but if thou dost not repent, he hath not promised that thou shalt live till to morrow.

Boast notthy selfe of to morrow, for thou knowest not what a day may bring forth, *Prov. 27.1.*

If not an end of thy
L sinnes

234 Of Death.

finnes, it may be an end of thy life.

If it bring not forth *conversion*, it may bring forth *confusion*.

Goe to now, yee that say, To day, or to morrow we will do thus or thus: whereas ye know not what shall bee on the morrow: for what is your life? It is even a vapour which appeareth for a little time, and then vanisheth away, *James 4. 13, 14.*

Whatsoever thy hand findeth to do, do it with
all

Of Death. 235

all thy might: for there
is no worke nor device,
nor knowledge, nor wis-
dome in the grave, whi-
ther thou goest, *Eccles.*
9.10.

We are but Tenants
at will, and wee know
not how soon our great
Land-lord may dis-
charge us.

Doe therefore as the
wise Steward, before
thou beest turned out
of this house, make sure
of another, *Luke 16.4.*



C A P. III.

The place uncertaine.

DEath surprized *Abel*
when he was wal-
king in the field, *Gen.*
4.8.

Eli when hee was sit-
ting at his doore, 1 *Sam.*
4.18.

Iobs children at a feast,
Iob 1.19.

Eglon in his summer
parlour,

Of Death. 237

parlour, *Iudg.* 3. 20.

Zacharias betwixt the
Temple and the Altar,
Matt. 23. 35.

Senacherib in the house
of *Nisroch* his god, *Esay*
37. 38.

Ishboseth whilest hee
slept in his bedchamber
2 *Sam.* 4. 7.

The Philistims whi-
lest they were sporting
in the Theatre, *Iudg.* 16.
30.

Herod whilest he sate
upon his throne, *Act.* 12.
23.

Expect that there-
L 3 fore

238 Of Death.

fore in every place,
which in every place
expects thee.

And let not the place
of thy death trouble
thee, for the earth is the
Lords, and the fulnesse
thereof.

CAP.



CAP. IV.

The maner uncertaine.

THere is a naturall death, when a man dies as a lamp goes out, because there is no more oyle to feed it : And there is a violent death, when the soule is thrust out of doors, and the lampe of life not burnt, but blowne out.

L 4

There

240 Of Death.

There is a timely death, when a man comes to his grave in his full age, as a shooke of corne commeth in, in his season, *Iob 5. 26.*

And there is an untimely death, when a man is cropt as an eare of corne before it bee white unto the harvest.

There is a lingring death, when the soule is besieged with sicknesse, and as it were starved and tired out of her habitation.

And there is a sudden death,

Of Death. 241

death, which strikes without giving warning.

There is a quiet death, a departing in peace, when the soule doth as it were steale out of the body unperceived.

And there is a death, accompanied with raving, madnesse, and distemperature. Now who knowes which of these deaths are appointed for him ?

Iosiah dies by the hurt of an arrow, 2 *Chro.* 35. 23.

L 5

A

242 Of Death.

A Prophet of God by
the teeth of a Lyon, *1*
Kings 13.24.

Abimelech by the fall
of a stone, *Judges* 9.53.

Iezebel is eaten up of
dogs, *2 Kings* 9.36.

Two Captaines with
their fifties are consu-
med by fire from Hea-
ven, *2 Kings* 1.14.

There are ten thou-
sand diseases in the
world, and no man in
his health knows which
shal make an end of him.
For unto God the Lord
belong the issues of
death, *Psal.* 68.20.



SECTION. III.

NOW because
Death is the
King of ter-
rors, & of all terrible
things the most ter-
rible, so that the very
thought, and re-
membrance of it
is.

244 *Of Death.*

is as bitter to flesh
and blood, as the
waters of *Marah*,
I thought good to
cast in these Medita-
tions to sweeten it.

C A P.



C A P. I.

Death is a sleepe.

Sleepe is nothing else but a short death, and death what is it but a long sleepe ?

Hence antiquity made these two, brethren.

Lazarus our friend sleepeth, *Iohn* **II. II.**

And when Stephen
had

246 *Of Death.*

had said thus, hee fell a-
sleep, *Acts 7.60.*

Brethren, I would
not have you ignorant
concerning them that
are asleepe, *1 Thes. 4. 13.*

The places appoin-
ted for buriall were cal-
led *Cæmiteries*, that is,
sleeping places.

Now the sleepe of a
labouring man is sweet,
Eccles. 5. 12.

Lord, if he sleepe he
shall do well, *Ioh. 11. 12.*

Hence also is it that
our graves are called
our beds.

They

Of Death. 247

They shall rest in their beds, every one walking in his uprightnesse, *Esay* 57.2.

Iobs bed was full of tossings to and fro, *Iob* 7.4.

Dauids bed was watered with teares, *Psal.* 6.6.

Nebuchadnezzars bed affrighted him with troublesome thoughts, fearefull dreames, and strange visions, *Dan.* 4.5

But this bed in the Hebrew tongue is called *Dumah*, because it is

248 *Of Death.*

is a place of rest, and silence.

I will lay me down in peace and take my rest,
Psal. 4. 8.

In vita vigilant justī, ideo in morte dicuntur dormire. Aug.

CAP.



CAP. II.

Death hath no sting.

DOgges that have no teeth may barke at us, but they cannot bite us.

Serpents that have no stings, may hisse at us, but cannot hurt us.

Bees, they say, when they have lost their stings, become droanes ever after.

Death

250 *Of Death.*

Death lost her sting
in the side of our Savi-
our, and though it still
leape upon us, wee may
shake it off as *Paul* did
the Viper without hurt.

Behold, I give you
power to tread on Ser-
pents, and Scorpions,
and over all the power
of the enemy, and no-
thing shall by any
meanes hurt you, *Luke*
10.19.

Death is swallowed
up in victory.: O death
where is thy sting?

Thanks be unto God
who

Of Death. 251

who hath given us victory through Jesus Christ our Lord, 1 Cor. 15. 55, 56.

C A P. III.

Death is good for us.

WE E may say of death as David did of Ahimaaz, Hee is a good man and bringeth good tidings, 2 Sam. 18. 27.

First,

252 Of Death.

First, the death of the body frees us from the body of death, the Law of the members, the prick in the flesh, the reliques of corruption.

The good which I would do, I cannot do: and the evill which I would not do, that do I,
Rom.7.19.

I see a law in my mēbers warring against the law of my minde,
Rom.7.23.

This makes every child of God cry out, O wretched man that I
am,

Of Death. 253

am, who shall deliver me?

Why, Death doth it, for hee that is dead is freed from sin, *Rom. 6. 7.*

Secondly, it frees us from the miseries and incumbrances of this life.

So many are the miseries and calamities of this life, that were it not for the hope of heaven, it would not bee much better then hell.

Crosses come as thick upon us, as *Iobs* messengers.

The

254 *Of Death.*

The life of a man is a Winters day, very short, and very cloudy.

Few and evill have the dayes of my life beene, *Gen. 47. 9.*

Man that is borne of a woman is of few daies and full of trouble; few are our dayes, but many our troubles, *Iob 14. 1.*

The day of death is the yeare of *Iubile*, and frees us of all these evils.

There the wicked cease from troubling:
and

Of Death. 255

and there the weary bee
at rest.

There the prisoners
rest together, and heare
not the voice of the op-
pressour.

The small and great
are there: and the ser-
vant is free from his ma-
ster, *Iob* 3. 17, 18, 19.

Hence the Heathen
said, It was the best
thing not to be borne at
all, and the next to that
was to die quickly.

It was the custome of
many nations, to weepe
at the birth of their
friends

256 Of Death.

friends, and to rejoyce at their burials; and not unwisely, sayes *Ambros.* in orat. de fide resurr.

Lastly, Death like the Angell plucks us out of Sodom, and conducts us to Zoar, a city of refuge and safety.

It translates us out of a prison, to a Palace; from a vale of misery, to a kingdome of glory; from Leekes and Onyons, to Rivers of Milke and Honey.

From the Tents of Kedar, and Tabernacles of
the

Of Death. 257

the wicked, to mount Si-
on, the city of the living
God, the heavenly Jeru-
salē, to an innumerable
company of Angels, to
the generall Assembly,
and Church of the first
borne, which are inrol-
led in heaven, to God
the Judge of all, to the
spirits of just men made
perfect, and to Jesus the
Mediatour of the New
Testamēt, *heb. 12. 22, 23*

Death is like the com-
mon gate of a city, tho-
row which the Malefa-
ctor passes to executi-
M on,

258 *Of Death.*

on, but the honest Citizen to his recreation.

Wee know that if the earthly house of this tabernacle bee dissolved, wee have a building of God, an house not made with hands, eternall in the heavens, *2 Cor. 5. 1.*

Where God shall wipe away all teares from our eyes: and there shall be no more death, nor sorrow, nor crying, neither shal there be any more paine, *Rev. 21. 4.*

These things considered, we may with *Solomon*

Of Death. 259

Let mon praise the dead,
that are already dead,
more thē the living that
are yet alive, *Eccles. 4. 2.*

And say with *S. Paul*,
To me to live is Christ,
and to die is gaine, *Phil.*
1. 21.

C A P. I V.

*There shall be a resur-
rection.*

IT troubles us not to
see the Sunne set, be-
cause wee know it will
rise again the next
morning. God restored
to *Iob* every thing dou-

M 2

ble

260 Of Death.

ble but his childrē: they were not *amissi*, but *præmissi*: not lost, but laid up, and then shall bee a day of restitution.

Though after my skin, wormes destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, & not another, though my reines bee consumed in me, *Iob* 19. 26.27.

Thy dead men shall live, together with my dead body shall they arise:

Of Death. 261

arise: awake and sing ye
that dwell in the dust;
for thy dew is as the
dew of herbes, and the
Earth shall cast out her
dead, *Esay* 26.19.

So then, death is but a
Parenthesis, and the soul
and body, though dis-
joyned by it, will meet
again together.

Nay, the body shall
not onely arise, but it
fares with the body as
with old houses, which
being pull'd down, new
ones are erected in their
rooms better and more

262 Of Death.

stately then the former.

It is sown in corruption, it is raised in incorruption.

It is sowne in dishonor, it is raised in glory.

It is sowne in weaknesse, it is raised in power.

It is sowne a naturall body, it is raised a spirituall body, 1 Cor. 15. 42, 43.

Thus death like a rare Alchymist, dissolves the base metall of our bodies, and converts it into a purer substance.

The

Of Death. 263

The body when it rots in the grave, is as linnen worne to ragges, and cast upon the dung-hill: but at the resurrection it is like those Rags gathered up, and made into Paper, which many times becomes gilt, & capable of noble and divine impressions.

The fire burnt the bands of the three children, but singed not so much as a haire of their heads, *Dan. 3. 27.*

Death looses us from the bands of our finnes,

M 4 but

264 Of Death.

but shall not cozen us of
a nail of the hand, or an
haire of the head, for all
our haire are numbred.

C A P. V.

The goodnesse of God.

SAint Ambrose being
asked by his friends
whether hee was not a-
fraid to die, answered
he was not, because hee
had a good Lord; What
time I am afraid, I will
trust in thee, *Psal. 56. 3.*

Though I walke
through the vally of the
shadow of death, I will
feare

Of Death. 265

feare no evill, for thou
art with me, *Psal. 23. 4.*

Into thy hands I com-
mit my spirit, for thou
hast redeemed it, ô Lord
God of truth, *Psal. 31. 5.*

He that hath created
our soules after his own
Image, and redeemed
them with his owne
blood, will not refuse
them when they are
commended and given
up unto him.

When *Stephen* was
giving up the ghost, he
saw the heavens open-
ed, and the Sonne of
M 5 man

266 *Of Death.*

man standing at the right hand of God, *Acts* 7.56.

Christ who sits at the right hand of God, was then said to stand, to shew how ready he is to receive the soules of his servants.

These considerations being applied, and wrought well upon our hearts, will make us cry out with *David*, Oh when shall I come and appeare before him! *Psal.* 42.2.

Oh that I had wings
like

Of Death. 267

like a dove, that I might
flie hence and be at rest,
Psal. 55. 6.

Woe is me that I so-
journe in *Mesech*, that I
dwell in the Tents of
Kedar, *Psal. 120. 5.*

With old *Simeon*,
Lord now lettest thou
thy servant depart in
peace according to thy
word, *Luke 2. 29.*

With *Paul*, I desire to
be dissolved, and to bee
with Christ, *Phil. 1. 23.*

With Saint *Iohn*,
Come Lord *Jesus*, come
quickly, *Rev. 22. 20.*

S E C.



SECTION. IV.

EVery man desires
with *Balaam*, that
he may die the death
of the righteous, and
that his last end may
be like his: and I can-
not blame them. For
to die well is a point
of the greatest conse-
quence in the world,
because

because eternity depends upō it. And as the tree falls so it must lie, whether it be to the North of Gods Judgement, or to the South of his Mercy, *Eccles. 1 1. 3.*

Now this worke of dying wel, cannot be done *extempore*, I have therefore in the last place contracted the art of dying well
into

270 *Of Death.*
into a few precepts.

CAP. I.
Live well.

TO live well is to
feare God, and to
keepe his Commande-
ments, *Eccles. 12. 13.*

To love God, and our
neighbour, *Matt. 22. 37.*

To deny all ungodly-
nesse, and worldly lusts,
& to live soberly, righ-
teously, & godly in this
present world, *Tit. 2. 12.*

To

Of Death. 271

To do justly, to love mercy, and to walke humbly with our God, *Micah 6.8.*

To repent of our sins, to beleeve in Christ, to keepe his Commandements. Who so doth these things shall never fall, *Psal. 15.5.*

A faire day may have a foule evening: but a good life cannot have a bad death.

Such as the premisses are, such wil be the conclusion.

It is said of *Moses*,
that

272 *Of Death.*

that hee died according
to the word of the Lord
or at the mouth of the
Lord, for the *Hebrew*
will beare this reading :
and the *Caldee* paraphra-
ses it, He died at a kisse
of the Lords mouth :
God kisses the righte-
ous in their deaths, and
as it were sucks in those
soules which he breath-
ed into them, *Deut. 34. 5*

Old *Hilarion* when he
lay a dying, bespake his
soule in this maner. Get
thee out of mee, O my
soule, get thee out of
me :

Of Death. 273

me: why fearest thou
that hast served God al-
most this seventy years.

*Ierome in vita Hilari-
onis.*

Mark the perfect man,
and behold the upright,
for the end of that man
is peace, *Psal.* 37. 37.

Precious in the sight
of the Lord, is the death
of his Saints, *Pf.* 116. 15.

Blessed are they that
die in the Lord, for they
rest from their labours,
and their workes follow
them, *Rev.* 14. 13.

C A P.

274 Of Death.

CAP. II.

Particular directions.

IN the time of thy sickness, with *Ezekiah* call thy selfe to an account for all thy sins, mourne for them, in the bitterness of thy soule confesse them to God, and ask forgivenesse.

2. Send for thy Minister. To whom if need be, make a speciall confession, and take along with thee the benefit of his absolution; Whose
foever

Of Death. 275

soever finnes yee remit,
they are remitted unto
them; and whose soever
finnes ye retaine, they
are retained, *Iohn* 20. 23.

If I forgave any thing,
to whom I forgave it, I
forgave it in the person
of Christ, 2 *Cor.* 2. 10.

Secondly, let thy Mi-
nisters pray over thee.
Is any sick among you?
let him call for the El-
ders of the Church, and
let them pray over him.

If he hath committed
finnes, they shall be for-
given him, *Iam.* 5. 14, 15
Third-

276 Of Death.

Thirdly, let him give thee the Sacrament of the Lords Supper.

This is the best *viaticum*, and provision for so long a journey.

I may say to thee as the Angel to *Eliab*, arise and eat, for the journey is too great for thee.

And if with *Eliab*, thou dost eat and drink, thou maist travell in the strength of this meat to *Horeb* the mount of God
I Kings 19.7,8.

This is the bread that came downe from Heaven,

Of Death. 277

ven, that a man may eat thereof, and not die.

Who so eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day, *loh. 6. 51, 54.*

V. Euseb. hist. l. 5. c. 45.

3. Set thine house in order, *2 Kings 20. 1.*

This will not make thee die more quickly, but more quietly.

4. Remember the poor. When wee have been kindly entertained at a friends house, it is good
man.

278 Of Death.

maners to give the servants something when we go away.

Blessed is he that considereth the poore, the Lord will deliver him in the time of trouble.

The Lord will strengthen him upon the bed of languishing: and will make all his bed in his sicknesse; *Psalm* 41.
1, 3.

5. If thou beest a father or mother of children, call them before thee, and blesse them.

So

Of Death. 279

So did *Jacob* when he departed, *Gen.49.1.*

6. Make restitution (if thou beest able) to such as thou hast wronged, and defrauded.

Without restitution there is no remission.

Enquire with *Samuel* whose ox thou hast taken, or whose ass thou hast taken, whom thou hast defrauded, whom thou hast oppressed, or of whose hand thou hast received a bribe, and restore it.

Send

280 *Of Death.*

Send for them who have offended thee, and forgive them: and for those whom thou hast offended, and aske forgivenessse.

Lastly, resign, & give overthy selfe to God.

Behold, here I am, let the Lord doe to mee, as seemeth good to him,
2 Sam. 15. 26.

Not my will but thine bee done. And if thus thou beest prepared at the day of death, oh wel is thee, and happy shalt thou be, *Psal. 128. 2.*

Bles-

Of Death. 281

Blessed is that servant
whom his Lord when
he cometh shall finde
thus doing, thus dying,
Matt. 24. 46.

Most glorious Lord
of the
Heaven and Earth
in
whose hands are the
kingdoms of all things and the
power of all things. **N**
I beseech thee most meekly beseech
thee of thy goodness
to pardon and forgive
me all my iniquities and to
make me ever more
of thy mercy.

282 A Prayer for

an violent death



and a short prayer for a happy

departure.

O Most glorious Lord
the G O D of the
spirits of all flesh, in
whose hands are the
times of all men, and the
keyes of the Grave, I
most meekely beseech
thee of thy goodnesse;
to pardon and forgive
me all my sinnes, and to
make me ever mindfull
of my mortality.

Lay

a happy departure. 283

Lay often before mine
eyes by thy remembring
spirit, that the dayes of
my pilgrimage are but
few & evill; that I have
here no abiding & con-
tinuing Citie; that all
flesh, & the goodlineſſe
thereof is but a flower
that fadeth, & a shadow
that vaniſheth away,
that ſo remembring my
dayes, I may apply my
heart to wiſedome, and
with the wiſe Virgins
provide Oyle into my
Lampe, and make my
calling, & election ſure,

200

N 2

before

284 *A preparation for*
before I goe hence, and
be no more seene. And
when it shall please thee
to cast me upon the bed
of sickness, and to com-
passe me about with the
sorrows of the grave, I
beseech thee for thy
names sake, for thy mer-
cies sake, for thy Sonne
Jesus Christ his sake,
not to be farre from me
in that needfull time of
trouble, when I shal find
heavinessse in my flesh,
and there be none to de-
liver me.

But draw neare unto
my

a happy departure. 283

my soule, and be about
my bed to pardon my
sins, to pacifie my con-
science, to strengthen
my faith, to mitigate
my paines, and to re-
ceive my soule, when it
shall bee commended
unto thee.

Receive it O God the
Father, for thou hast
created it. Receive it O
God the Sonne, for
thou hast redeemed it.
Receive it O God the
Holy Ghost, for thou
hast sanctified it. Re-
ceive it ô holy, blessed,

N 3

and

286 A Prayer, &c.
and glorious Trinity,
that being translated
out of this vale of mis-
ery; it may raigne with
thee, one ever-living, &
immortal God, in the
Kingdome of Glory,
world without end:

Amen.

SECT:



SECTION. I.

*Of the day of Judge-
ment.*

Christian Rea-
der, let thy Me-
ditations now
passe, as thou thy
selfe must, from the
day of Death, to
the day of Judge-
ment. For it is ap-
pointed N 4 poin-

288 *Of the day*
pointed for all men
once to die, and after
that to come to judg-
ment, *Heb. 9. 27.*

CAP. I.

*There shall be a day of
Judgement.*

IT is an Article of our
faith, that CHRIST
who now sits at the
right hand of his Fa-
ther, shall come from
thence to judge the
quick

of Iudgement. 289

quicke and the dead.

Enoch the seventh from *Adam* prophesied of it, saying, Behold, the Lord cometh with tenne thousand of his Saints;

To execute Iudgement upon all, and to convince all that are ungodly of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him
Iude 14, 15.

God shall bring every

N 5

work

290 *Of the day*

worke into judgement,
with every secret thing,
whether it be good, or
whether it be evill, *Ee-*
cles. 12. 14.

I saw the dead, small
and great, stand before
God.

The Sea gave up the
dead which were in it:
and death & hel delive-
red up the dead which
were in them: and they
were judged every man
according to his works,
Rev. 20. 13.

It is very observable,
that all other Articles
of

of Iudgement. 291

of the Creed have been
opposed by Heretiques
either in whole, or in
part; but no Heretique
denied a day of judge-
ment. *Vide Danaum in
his Cat. of heresies against
the Creed.*

In this world, Solomon
sayes, no man can know
love or hatred by all
that is before them. For
all things come alike to
all: there is one event to
the righteous and to the
wicked, to the good and
to the cleane, and to the
uncleane: to him that
sacri-

292 *Of the day*

sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath, *Eccles. 9. 1, 2.*

Now shall not the Judge of all the world do right? *Gen. 18. 25.*

There must be a day wherein the wicked shall be punished, and the vertuous rewarded.

A day wherein God will put a difference betwixt an Israelite, and an Egyptian; betwixt a Sheep and a Goat; betwixt

of Iudgement. 293

twixt wheat and tares.

There shall bee a day when I will make up my Jewels, and I will spare them as a man spareth his owne sonne that serveth him.

Then shall ye returne, and discerne betweene the righteous and the wicked, betweene him that serveth God, and him that serveth him not, *Mal. 3. 17, 18.*

I confesse the wicked are sometimes punished in this world, to assure us there is a God, yet

294 *Of the day*

yet it is but sometimes;
to assure us there is a
day of Judgement.

Verily there is a re-
ward for the righteous:
verily there is a God
that judgeth the earth;
Psal. 58. 11.

C A P. II.

An Objection answered.

IT is certaine that the
soule so soone as it is
separated from the bo-
dy is presented to God,
and receives an irrevoc-
able

of Iudgement. 295

cable doome, either of
woe, or weale.

The rich man died
and presently was in hel
in torments, the begger
died and was immedi-
ately carried by Angels
into *Abrahams* bosome,
Luke 16. 22, 23.

So that it may be de-
manded; What need is
there of a generall day
of Iudgement, seeing e-
very man is judged at
the day of his death?

Ans. 1. 7. 10. 11.

Every man consists
of

296 *Of the day.*

of a Soule, and Body.

The *Soule* is judged at the day of death, the *Body* also at the day of judgement.

For as these two doe either sinne together, or serve God together; so they shall either burn together, or reign together.

Every man must receive the things done in his *Body*, according to that he hath done, whether it bee good or bad, 2 Cor. 5. 10.

Yet because the *Soule*
may

of Judgement. 297

may, and often doth sin,
or serve God without
the *Body*, it may in the
state of separation bee
either punished or re-
warded, though the *Bo-
dy* rest in the grave.

Ans. 2.

There must bee a ge-
nerall Judgement, for
the manifestation of
Gods Justice.

God disposes of eve-
ry man at the day of his
death, and that accor-
ding to the rule of Ju-
stice; yet that which he
did

298 *Of the day*

did in secret, he will doe in the view of the whole world, that so the general assembly of men & Angels, may give this testimony and applaus of his just proceedings.

Righteous art thou, O Lord, and righteous are thy judgements, Psal. 119. 137.

Ans. 3.

There must be a judgement besides that at the day of death, because men after they be dead, may be Instruments, &

OC-

of Iudgement. 299

occasions either of vice
or vertue; of sinne, or
the service of God,

The Patriarkes, Pro-
phets, Apostles, Mar-
tyrs, and Fathers of the
Church. are dead and
gone: yet still they doe
good in the Church of
God by their godly ex-
amples, and holy wri-
tings.

*Ieroboam, Machia-
vel, Marcion*, all He-
retiques, and prophane
persons die, yet they
poyson the ayre with
ill example, wicked
books,

300 *Of the day*

books, devilish principles, & after their death infect posterity for many generations.

Their word eates as doth a canker, or gangrene, 2 *Tim. 2. 17.*

Hence it is, that as there is a particular Judgement to reward the good, or punish the evill they have done themselves in their life time; so there shall bee a generall Judgement to reward, or punish them for that, which after their death they have
occa-

of Iudgement. 301

occasioned to bee done
by others.

*V.S. Basil. in l. de vera
virginit.*

C A P. III.

*The Names given to this
day.*

THis day is called in
the Scripture, The
day of the Lord.

Alas, for the day: for
the day of the Lord is at
hand, *Isaiah 1.15.*

Your selves know
perfectly, that the day
of

302 *Of the day*

of the Lord so cometh
as a thiefe in the night;
1 *Thes.* 5. 2. *1 Cor.* 15. 51.

Looking for, and hasting
unto the comming
of the day of G O D,
2 *Pet.* 3. 12. *1 Cor.* 15. 51.

This life is called *OUR*
Day.

O Jerusalem, if thou
hadst knowne, at least in
this *Thy day*, the things
that belong to thy peace
Luke 19. 42. *101. 22. A*

For we think our *own*
thoughts, and speake our
own words, and doe our
own pleasure. *101. 22. A*

10

But

of Iudgement. 303

But that shall bee the
Let it be Day; for the lofty
lookes of man shall bee
humbled, & the haugh-
tinesse of men shall bee
browed downe, and the
Lord alone shall be exalt-
ed in that day; *Esaie 2.*

II.

The Earth shall bee
Secondly, it is cal-
led a *Day of Revela-
tion or opening*, Rom
Never was there such
an opening, as will bee
at that day.

The heavens shall be
open-

304 .Of the day

opened, and those ever-
lasting doores shall bee
lift up, that the King of
glory may goe forth
with his angels to judge
the world, and returne
backe againe with his
Saints, when hee hath
judged it. .II.

The Earth shall bee
opened, for the stone
shall be rolled from the
mouth of every Sepul-
chre, and the graves
shall give up their dead.

The bookes shall be
opened.

of Iudgement. 303

I saw the dead, small
and great, stand before
the Lord, and the books
were opened: and ano-
ther booke was opened
which was the book of
life, and the dead were
judged out of those
things which were writ-
ten in the books, accor-
ding to their workes,
Rev. 20. 12.

The secrets of all
hearts shall be opened.

There is nothing hid
that shall not bee mani-
fested, neither any thing
kept secret that shall

O

not

306 .Of the day

not come abroad, *Mark*
4.22.

In the day when God
shall judge the *secrets* of
men by Jesus Christ ac-
cording to my Gospel,
Rom. 2.16.

Hell shall be opened
to receive those wret-
ches, to whom it shall
be said, Go yee cursed
into everlasting fire pre-
pared for the devill and
his angels.

Thirdly, it is called a
Day of *refreshing*. Re-
pent yee therefore, and
be converted, that your
sins

of Iudgement. 307

kins may be blotted out
when the times of *refre-
shing* shall come from
the presence of the
Lord, *Acts 3.19.*

What a refreshing will
it bee, when our rotten,
and worm-eaten carcaf-
ses shall rise up in honor
and in incorruption, as
flowers after a long
winter?

What a refreshing will
it be, whē those two an-
cient friends, the *oule* &
the *body*, after so long a
separation shal imbrace,
and kisse each other?

O 2

What

308 *Of the day*

What a refreshing
will it be to see the De-
vill our worst enemy, &
Death our last enemy,
cast into the lake of fire?

What a refreshing
will it bee to see Jesus
Christ the Saviour of
the world, and the head
of his Church, come in
his glory, attended with
an innumerable compa-
ny of Angels?

What a refreshing
will it be, to heare those
sweet sentences of abso-
lution?

Well

of Iudgement. 309

Well done good and
faithfull servant, enter
thou into thy Masters
joy.

Come yce blessed of
my Father, inherit the
Kingdome prepared for
you.

Fourthly, in respect
of the wicked, it is cal-
led a day of *wrath*. Af-
ter thy hardnesse, and
impenitent heart, thou
treasurest up for thy
selfe wrath against the
day of wrath, *Rom. 2.5.*

As also a day of dark-
nesse & of gloominesse,

O 3 a day

310 *Of the day*

a day of clouds, and of thick darkness, *Ioel 2.2.*

The Sunne is pleasing to a good eye, but offensive to an eye that is ill affected.

The day of judgement is a bath of refreshing to the godly, but a burning Oven to the wicked.

Behold, the day cometh that shall burne as an Oven, and all the proud, yea, and all that doe wickedly, shall bee stubble, *Mal. 4.1.*

Fiftly, it is called a *great* day.

of Iudgement. 311

day. The Angels which kept not their first estate, but left their own habitation, to hee hath reserved in everlasting chaines of darkness, unto the iudgement of the *Great day*, Jude 6.

The Sun shall be turned into darknesse, and the Moone into bloud, before that *Great* and notable day of the Lord come, *Acts* 2.20.

It is a great day indeed, fith so many great and notable things shall be done in it.

312 *Of the day*

For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angell, *1 Thes. 4. 16.*

And he shall send his Angels with a *great* sound of a trumpet, and they shall gather together the Elect from the foure windes, from one end of heaven, unto the other, *Matt. 24. 31.*

And then the heavens shall passe away with a *great* noise, and the Elements shall melt with fervent heat, the
earth

of Iudgement. 313

earth also and the works
that are therein shall bee
burnt up, 2 *Pet.* 3. 10.

How great a day must
that needs be, wherein
the accompts and rec-
konings of all Dayes
must be audited and cast
up ?

Lastly, it is commonly
and usually called the
Day of Iudgement, for it
is the generall Assise
wherein every man
must be arraigned, and
hold up his hand at the
barre.

Both old men and
O 5 may.

314 *Of the day*

maidens : young men
and children.

Kings of the earth, &
all people : Princes, and
all Judges of the earth.

SECTION. II.

THus having
seen that there
shall bee not
only a particular, but
a generall judgement
also, let us in the next
place inquire *who*
and

of Iudgement. 315

and what manner of
Judge hee is, who
shall pronounce the
sentence of life, or
death upon us.



C A P. I.

Christ is the Iudge.

IT is true that the
whole Trinity shall
judge us : for so great an
action cānot passe with-
out the consent, and au-
thority

316 Of the day

thority of the three persons.

Yet it is ascribed to Christ in respect of immediate execution.

He shall appeare visibly in his humane nature, and give the sentence.

The Father judgeth no man, but hath committed all judgement to the Sonne, *Ioh. 5. 22.*

Hee hath appointed a day wherein hee will judge the world in righteousness, by that man whom hee hath ordained,

of Iudgement. 317

ned, *Acts* 7.31.

We shall all stand before the Judgement seat of Christ, *Rom.* 14.10.

So that where Christ sayes, hee came not to judge the world, *Ioh.* 12.47. understand it of his first, not of his second comming.

Fit it is that Christ should Judge the world who was judged by it: that so once in this world, he may shew his power, and Majesty, in the sight of all his creatures, especially of *Pontius*

318 *Of the day*

*tius Pilate, Annas, Cai-
phas, and the Jews, who
condemned and crucifi-
ed him.*

They shall looke up-
on me whom they have
pierced, *Zach. 12. 10.*

Fit it is, that Men
should bee judged by
one that is a Man.

The comfort that we
have against the terrours
of this day is, that wee
shall bee judged by the
Man Christ Jesus.

One man is a God un-
to another. Feare not, I
am your brother *Joseph.*

C A P.



C A P. II.

Christ a severe Iudge.

CHrist in his first cō-
ming was a Lambe,
but in his second hee
shall be a Lion.

His fanne is in his
hand, and he will tho-
roughly purge his
floore, and gather his
wheate into his garner,
but will burne up the
chaffe with unquench-
able

320 *Of the day*

able fire, *Matt. 3.12.*

Hence it is that the very best of the Saints tremble at the apprehension of this day.

David was a man after Gods owne heart: yet,

My flesh trembleth for feare of thee: I am afraid of thy *Iudgements* *Psal. 119.120.*

Enter not into judgement with thy servant, ô Lord, for in thy sight shall no man living bee justified, *Psal. 143.2.*

Iob was a man eminent

of Iudgement. 321

ment for all graces : yet
hee stood amazed at the
consideration of this
Judge.

Whom though I were
righteous I would not
answer : but I would
make supplication to
my *Iudge, Iob 9.15.*

What shall I do when
G O D riseth up ? and
when hee visiteth, what
shall I answer him : *Iob*
31.14.

Paul was a chosen
vessell, one that knew
nothing by himselfe :
yet sayes hee, I am not
there-

322 *Of the day*

thereby justified, for it is the Lord that judges mee. And the Lord judges not as a man judges, 1 *Cor.* 4:4.

S. Ierome confesseth that his whole body trembled so oft as hee thought upon this day.

The righteous shall scarcely be saved, 1 *Pet.* 4. 18.

Many there are who passe currant in the judgement of the world; who when they shall be weighed in *Christs* balances will bee found too

of Iudgement. 323

too light. Good reason
then hath every man to
pray as the Church tea-
ches him; In the day of
Iudgement good Lord
deliver me.

C A P. III.
Christ an upright Iudge.

HEE shall judge the
world in *righteous-
nesse*: hee shall minister
judgement to the peo-
ple in *uprightness*, Psal.
9.8.

The Lord commeth
to

324 *Of the day*

to judge the earth: with
righteousnesse shall hee
judge the world, and
the people with *equity*,
Psal. 98. 9.

Henceforth there is
laid up for me a crowne
of *righteousnesse*, which
the Lord the *righteous*
Judge shall give me at
that day, *2 Tim. 4. 8.*

The Judges of the
earth may absolve the
guilty, and condemne
the innocent, being cor-
rupted:

By feare. *Pilate* for
the feare of *Cesar* con-
dem-

of Iudgement. 325

demned Christ, whom
the testimony of his
owne conscience pro-
nounced innocent.

But this Judge can-
not bee thus corrupted :
for,

Whom shall he feare
that is omnipotent? or
of whom shall he be a-
fraid, that shall come
with great *Power* and
glory? *Mar. 14. 26.*

Or they may be cor-
rupted with their owne
affections of love, or
hatred. *Herod* adjudges
John Baptist to death, for
the

326 Of the day

the love of *Herodias*
daughter.

- *Iosephs* brethren cast
him into the pit because
they hated him, *Gen.* 37.

4. *Joseph* was sold to an

But this Judge can-
not bee thus corrupted:
for,

- Hee is no acceptor of
persons, *Acts* 10. 34. it

He shall not judge af-
ter the sight of his eyes;
but with righteousnesse
shall hee judge his peo-
ple, *Esay* 11. 3, 4.

Hee will render to e-
very man according to
his

of Iudgement. 327

his deeds, whether Jew
or Gentile, *Rom. 2. 6, 9.*

Or they may be cor-
rupted with bribes:
Iethro well advised
Moses to chuse such
men for *Judges* as hated
covetousnesse, *Exodus*
18. 21.

Thou shalt not wrest
judgement, thou shalt
not respect persons, nei-
ther take a gift: for a
gift doth blind the eyes
of the wise, and pervert
the words of the righte-
ous, *Dent. 16. 19.*

Christ, our Judge
can-

328 *Of the day*

cannot be so corrupted.

If hee would take a bribe, thou shalt have none to give him at that day.

But if thou couldest give him the Kingdoms of the world, and the glory of them, he would refuse; for, Hee is the Lord of lords, a great God, a mighty, & a terrible, which regardeth not persons, nor taketh reward, *Dent. 10. 17.*

A good *conscience* will doe us more good then, then a full *purse*.

Riches

of Iudgement. 329

Riches profit not in the day of wrath, but righteousness delivereth from death, Prov. II. 4.

CAP. IV.

*Christ an All-knowing
Iudge.*

AS his uprightnes is such that he cannot bee corrupted, so his *knowledge* is such that he cannot be deceived.

He shall not reprove
after the hearing of his
P eares,

330 *Of the day*

cares, *Esay* 11.3.

He shall not judge us according to the report and testimony of others which is uncertaine, but according to his owne intuitive knowledge which is infallible.

Come and see a man which told mee all the things that ever I did: Is not this the Christ? *Ioh. 4. 29.*

Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him

of Iudgement. 331

him with whom wee
have to do, *Heb. 4. 13.*

The word in the Ori-
ginall imports such an
opennesse, as when the
skin is pulld off, and the
back chined downe, so
that the very entrails, &
most secret passages of
nature may be discerned.

These things hast thou
done, and I kept silence,
thou thoughtest I was
altogether such a one as
thy selfe, but I will re-
prove thee, & set them
in order before thine
eyes, *Psal. 50. 21.*

P 2

Hence

332 *Of the day*

Hence it is that he is
said to keepe a booke of
remembrance by him,
Mal. 3. 16.

Some sins are said to
be secret in respect of
him that commits them.
Who can understand
his errours?

Clenſe thou me from
my *secret* faults, *Pſ. 19. 12*

Or in respect of the
world. The Adulterer
eates his pleasant bread
in *secret*, *Prov. 9. 17.*

But no sins are secret
in respect of God: for,
He ſets out iniquities
be-

of Iudgement. 333

before him: even our *secret* sins in the sight of his countenance, *Psalms.* 90.8.

At that day then in vaine will it be for us to deny the fact, or to excuse it, or to shift and transferre it from one to another: for,

The Lord seeth not as man seeth, 1 *Sam.* 16.7.

CAP. V.

*Christ is an inexorable
Judge.*

AS this Judge cannot
bee corrupted, nor
deceived; so neither can
he be intreated: Now is
the accepted time, now
is the day of salvation,
2 Cor. 6. 2.

Seek the Lord whilst
hee may bee found, call
upon him whilst hee is
neare, *Esay 55. 6.*

That

of Iudgement. 335

'That is a time of judgement, and though wee cry as loud as thunder, he will not heare us, though wee cut our selves with lancers, as *Baals* Priests, till the bloud gush out, hee will not regard us.

Will God heare his cry when trouble cometh upō him? *Iob* 27.9.

Because I have called and yee refused, I have stretched out my hand, and no man regarded :

I also will laugh at
P 4 your

336 *Of the day*

your calamity, & mock
when your fear cometh.

Then shall they call
upon me, but I will not
answer: they shall seeke
me early, but they shall
not finde me, *Pro. 1. 24,*
26, 28.

The foolish Virgins
knock at the doore of
mercy, but it is shut a-
gainst them, *Mat. 25. 11.*

Then will I professe
unto them, I never knew
you: depart from mee
ye that work iniquity,
Mat. 7. 23.

SEC.



SECT. III.

HAving now
 seen, who, &
 what maner
 of Judge thou shalt
 have, suppose him
 now set upon the
 judgement seat, atten-
 ded with his glori-
 ous Angels, and cal-
 ling

338 *Of the day*
ling thee up to an-
swer these Interro-
gatories.



C A P. I.
Who art thou?

TO this thy answer
will be that thou art
a Man.

Christ will reply unto
thee, if a man, shew me
my Image wherein I
created thee.

Cæsars peny was known
by

of Iudgement. 339

by *Casars* Image, and
supercription.

When *Iacob* saw the
coat of his sonne *Ioseph*,
It is my sons coat, sayes
hee, but an evill beast
hath devoured him, *Gen.*
37.33.

So Christ will say to
us at the day of judge-
ment, This is the face &
figure of a man, but an
evill beast hath devour-
ed my Image.

The drunkard hath
lost the Image of God,
and laid a swine in the
roome of it.

The

340 *Of the day*

The covetous hath
lost the Image of God,
and laid a *ravenous wolfe*
in the roome of it.

The Adulterer hath
lost the Image of God,
& laid a *goat* or an *horse*
in the roome of it.

The crafty and con-
tentious person, hath
lost the Image of God,
and laid a *fox* and a *dog*
in the roome of it.

They have corrupted
themselves, and their
spot is not the spot of
his children, *Deut. 32. 5.*

Man that is in honour
and

of Iudgement. 341

and understandeth not,
may be compared to the
beasts that perish, *Psal.*
49.20.

And no beast shall en-
ter into the new Jerusa-
lem : for,

Without are dogges,
Rev. 22. 15.

C A P.



C A P. II.
Of what Religion.

*The next Interrogatory
will be, Of what religi-
on art thou ?*

TO passe by Turks,
Jewes, Infidels, thy
answer will bee, *I am a
Christian.*

Iacob professes to his
Father, that he was his
very sonne *Esau*, and yet
was not.

The

of Judgement. 343

The Church of *Sardis* had a name to be alive, yet was dead, *Rev. 3. 1.*

Many shall say at that day, Lord, Lord, wee have beene baptized in thy Name, we have called upon thy Name, we have prophesied in thy Name, who notwithstanding are workers of iniquity.

A *Christian* is a name of *Duty*, as well as of *Dignity*.

You are my *Friends* if you do whatsoever I command you, *Ioh. 15. 14.*

By

344 Of the day

By this shall all men know that you are my *Disciples*, if ye love one another, *Iohn 13.35.*

As many of you as have beene baptized into *Christ*, have put on *Christ*, *Gal.3.27.*

They that are *Christs*, have crucified the flesh, with the affections and lusts, *Gal.5.24.*

Art thou a *Christian* who hast taken the members of *Christ*, and made them the members of an harlot? *1 Cor. 6.15.*

Art

of Iudgement. 345

Art thou a *Christian* who hast seene *Christ* naked, and hast not clothed him : hungry, and hast not fed him : thirsty, and hast given him no drink : sick, and in prison, and hast not visited him ?

In a word, art thou a *Christian* that hast lived in the practice of grosse and knowne sins ?

What communion is there betwixt *Christ* and *Belial*, betwixt light and darknesse, betwixt righteousness and un-
righ-

346 *Of the day*

righteousnesse? 2 Cor.
6.15.

The Jewes boasted they were the children of *Abraham*, but *Christ* tels them they were the children of the Devill, because they did his works, *Ioh. 8.44.*

If thou beest not a true, but a titular *Christian*, having a forme of godlineffe, but not the power of it, thy judgement will be more heavy, and intolerable, then that of Turks, and Infidels.

The

of Iudgement. 347

The Servant that knows his Masters will, and does it not, shall be beat with many stripes.

Unto whomsoever much is given, of him shall much be required, *Luk. 12. 47, 48.*

Verily I say unto you, it shall bee more tolerable for Sodom and Gomorrha at the day of judgment, then for you, *Mat. 10. 15.*

It had beene better for them not to have known the way of righteousness, then after they

348 *Of the day*

they have knowne it, to
turne from the holy
commandement delive-
red unto them, 2 *Pet.* 2.
21.

I therefore beseech
you to walke worthy of
the vocation wherewith
ye are called, *Ephes.* 4. 1.

And let every one
that nameth the Name
of *Christ*, depart from
iniquity, 2 *Tim.* 2. 19.

And let us pray as our
Church teaches us in
the Collect for the third
Sunday after Easter :

Al-

of Iudgement. 349

A Lmighty God. &c.
Grant unto all them
that bee admitted into
the fellowship of *Christs*
Religion, that they may
eschew those things
that be contrary to their
profession, and follow
all such things as bee a-
greeable to the same,
through our Lord Jesus
Christ. *Amen.*

350 *Of the day*



CAP. III.

Of what Profession.

THe next Interrogatory wil be the same that the Mariners put to *Jonas*.

What is thine occupation? Jon. 1.8.

Artthou a Magistrate?
Supreme, an Emperour,
King, &c. or *subordinate*,
an inferiour officer, Go-
vernor? 1 Pet. 2. 13, 14.
Thou

of Iudgement. 351

Thou shalt be examined;

First, if thou hast maintained Gods true Religion, and beene a nursing Father to the Church, *Esay 49.23.*

If thou hast rooted out Heresie, Idolatry, superstition, *1 Kings 15. 12.*

If thou hast provided Ministers to instruct the people, & maintenance for those Ministers.

Iehoshaphat sent the Priests, & Levites, and the Booke of the Law
of

352 *Of the day*

of the Lord with them,
and they went about
throughout all the Ci-
ties of *Iudah*, and taught
the people, *2 Chro. 17. 9.*

Hezekiah commanded
the people that dwelt in
Jerusalem, to give the
portion of the Priests,
and the Levites, that
they might bee encoura-
ged in the Law of the
Lord, *2 Chro. 31. 4.*

If thou hast built, and
repaired the house of
God, and places of his
worship, as did *Solomon*,
Ioseph.

Secondly,

of Iudgement. 353

Secondly, if thou hast been an example of virtue and godlineſſe to thy people.

David himſelf dances before the Ark, and the houſe of *Iſrael* follow him, 2 *Sam.* 6. 14.

The King of *Ninivie* was the firſt that humbled himſelfe in ſackcloth and aſhes, & then the inhabitants of the City did likewise.

Examples of great perſonages have a ſtrong influence, nay, as it were a violence upō inferiors.

Q

Caſar

354 *Of the day*

Cesar filled the Empire with Souldiers; *Augustus*, with Scholars, &c.

Thirdly, if they have provided good Lawes, and executed them, that such as live under them may bee godly and quietly governed.

Good Lawes are such as are agreeable to the Law of Nature, and the word of God.

And they are then executed, when great flies are taken as wel as small ones.

Fourthly,

of Iudgement. 355

Fourthly, if thou hast punished the wicked, & cherished the good.

Mine eyes shall bee upon the faithfull of the Land, that they may dwell with me; he that walketh in a perfect way, shall bee my servant:

But I will early destroy all the wicked of the Land, that I may cut off all wicked doers from the City of God,
Psal. 101. 6, 8.

Kings and Governors are sent by God for the

Q²

pu

356 *Of the day*

punishment of evill do-
ers, and for the praise of
them that doe well, *P*
Pet. 2. 14.

It cannot be well then
if *Crowes* bee pardoned,
and *Pigeons* punished.

Fiftly, if thou hast
heard the cries of the
poore, received their
petitions, redressed their
wrongs.

Defend the poor and
fatherlesse: doe justice
to the afflicted and nee-
die.

Deliver the poore, &
needie: rid them out
of

of Iudgement. 357

of the hand of the wicked, *Psal.* 82. 3, 4.

Be wise now therefore
O yee Kings: bee instructed yee that are
Judges of the earth, *Psal.*
2. 10.

Remember, there will
bee *Deus & dies ultionis*,
A God, and a day of
vengeance.

But, art thou a Minister?

Thou shalt be examined,

First, if thou didst enter in at the doore, or
climb in at the window;

Q₃

if

358 *Of the day*

if thou wert called of God, or intrudedst thy selfe.

A man may know if he be called of God, by those talents which are committed to him.

It is required that every Minister have *scientiam competentem*, if not *eminentem*; that is, *competent*, though not *eminent* knowledge.

For the Priests lips must keepe knowledge, and the people must seeke it at his lips, *Mal.* 2.7.

Secondly,

of Iudgement. 359

Secondly, if thou hast taught and instructed the people committed to thee.

Feed my sheepe, *Ioh.*
21.16.

I have not shunned to declare unto you all the counsell of God.

Take heed therefore unto your selves, and to all the flocke, over the which the Lord hath made you over-seers, to feed the church of God, which hee hath purchased with his own bloud,
Acts 20.27,28.

Q 4

It

360 *Of the day*

It is required of a Minister that hee bee *didaktikos*, apt and able to teach, 2 *Tim.* 2. 24.

He that is *ignorant* and cannot teach, is a dumb dog.

He that can, and will not, is a dumbe *Devill*, (unlesse lawfully detained.)

Where no vision is, there the people perish, *Prov.* 29. 18.

His blood will I require at thy hand, *Ezek.* 33. 6.

Who then is a faithful
and

of Indgement. 36 1

and wise servant, whom his Lord hath made ruler over all his household to give them meat in due season?

Blessed is that servant whom his Lord when he commeth shal find so doing, *Mat. 24. 45, 46.*

Thirdly, if thy life hath agreed with thy Doctrine.

He that was mis-shapen, or had any blemish might not come nigh to offer the offerings of the Lord, *Levit. 21. 21.*

Moses when he blesses

Q 5; the

362 *Of the day*

the tribe of *Levi*, desires of God, that his *Thummim*, and *Vrim* might bee with his Holy One, *i. e.* integrity of *life*, as wel as the light of *Learning*, *Deut. 33. 8.*

It is said of Christ, that hee was a Prophet mighty in *deed & word*, before God, and all the people, *Luke 24. 19.*

Thou that teachest another, teachest thou not thy selfe? thou that preachest a man should not steale, dost thou steale?

Thou

of Iudgement. 363

Thou that sayest, a man should not commit adultery, dost thou cōmit adultery? thou that abhorrest Idols, dost thou cōmit sacriledge?
Rom. 2. 21, 22.

Be thou an example of the beleevers, in word, in conversation, in charity, in purity, in spirit, in faith, *1 Tim. 4. 12.*

Or, art thou an Officer?

Thou shalt bee examined,

If thou hast not exacted

564 *Of the day*

ted more then was appointed for thee, *Luk. 3. 13.*

If thou hast not dealt with the poore, as the servants of *Elies* sonnes did.

If thou wilt not give it me, I will take it by force, *1 Sam. 2. 16.*

Or, art thou a Souldier?

Thou shalt be examined,

If thou hast done violence to no man :

If thou hast not accused any falsly :

If

of Iudgement. 365

If thou hast beene
content with thy wages
Luk. 3. 14.

Or, art thou a tradesman?

Thou shalt be examined,

If thou hast not used
false weights, deceitfull
balances, unjust measures;
all which are
an abomination to the
Lord, *Prov. 20. 10.*

If thou hast not sometimes
taken the Name
of God in vaine, to ob-
trude a bad commodi-
ty upon thy neighbour,
✠

366 *Of the day*

& sic de ceteris.

I may now say of our Judge, as *Iacobs* sonnes said of the Governour of *Egypt*:

The man asked us *straitly* of our state, *Gen.* 43.7.

SECTION. IV.

VVE have now
scene how
Christ will proceed
with us in the day of
Judgement, let us in
the

of Iudgement. 367

the next place consider that finall and irrevocable Sentence which shal passe upon us, and it is either the Sentence of *Abso-*
lution, or *Condemna-*
tion.

C A P.



CAP. I.

The sentence of Absolution.

THe sentence of *Absolution* shall be pronounced in these words:

Come yee blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. 25. 34.

In which sentence there is not a word, a syllable, a letter, but is *musique* to the eare, *hony*
to

of Iudgement. 369

to the mouth, and a *In-
bilee* to the heart.

How will our ears be
ravished, and our hearts
dance within us, to
heare Christ pronounce
us the *blessed ones of his
Father.*

To heare that sweet
call and invitation, *Come
yee.*

To heare the glory
of that inheritance, to
which we must come ;

A Kingdome,

The Kingdome.

Prepared for us of old.

Blessed are the peo-
ple

370 *Of the day*

ple that shall heare this
joyfull sound, *Pf. 89. 15.*

C A P. II.

*The sentence of Absolu-
tion shall be first
pronounced.*

THe good Servant
was rewarded and
admitted into his Ma-
sters joy: and then the
evill and unprofitable
servant was punished,
and cast into utter dark-
nesse, *Matt. 25.*

They on the right
hand

of Iudgement. 371

his
5. hand are called to a
Kingdome: and then
they on the left are cast
into fire, *Mat. 25.*

God will not cast the
wicked into hell, till
they have seene some-
thing of the happinesse
of the Saints, which in-
creaseth their grieve and
torment.

The wicked shall see
it, and bee grieved, hee
shall gnash with his
teeth, and melt away,
Psal. 112. 10.

Or else, it may bee,
Christ begins with the
sen-

372 *Of the day*

sentence of *Absolution*,
to shew that he had ra-
ther *save* us, then *damne*
us.

Hee is slow to anger,
Psal. 103.8.

A God that deligh-
teth not in the death of
a sinner.

His owne nature in-
clines him to save us, our
finnes urge and provoke
him to damne us.

Therefore if he must
punish, hee comes as it
were unwillingly to it,
and reserves it for the
last place.

CAP.



C A P. III.

The sentence of condemnation.

THe sentence of *Con-*
demnation shall bee
denounced in these
words:

Depart from me ye cur-
sed, into everlasting fire,
preparcd for the Devill,
and his angels, Matt. 25.

41.

Not a word in this sen-
tence, but is a wound;
not a syllable but is a
sword

374 *Of the day*

sword piercing the heart; not a letter, but is as loud, and terrible as a clap of thunder.

How shall the loynes of the wicked tremble, and their joynts bee loosed, and their knees knock together, to heare Christ pronounce them *curfed!*

Curfed, because of the punishment of *losse*,
Depart yee.

There is their banishment, & exclusion from him, who is the fountaine of life, the light of glory,

of Iudgement. 375

glory, and in whose presence there is fulnesse of joy.

Cursed, because of the punishment of *Sense*.

Depart yee into *fire*, there is the extremity.

Into *fire everlasting*, there is the eternity.

Prepared for the Devill and his angels, there is their *Company*.

Immediately after these sentences are pronounced, shall follow execution.

The wicked shall goe away into everlasting punishment.

376 *Of the day*

punishment: but the
righteous into life eter-
nall, *Matt. 25. 46.*



SECTION. V.

IT remains now
in the last place to
view the use and
influence which the
consideration of this
great day of the Lord
ought to have upon
our affections. It is
mat-

of Iudgement. 377

matter of terrour to
some, of comfort to
others, but of instru-
ction to all.

CAP. I.

Terrour to the wicked.

AS Paul reasoned of
righteousnesse, tem-
perance, and judgement
to come, *Felix trembled,*
Acts 24.25.

The Jewes fell back-
ward when they came
to apprehend Christ in

R the

378 *Of the day*

the dayes of his humili-
tie: how then shall they
stand before him when
hee shall come in glory
and majesty?

How terrible must
this day needs be: when,

The mountains shall
quake at him, and the
hills melt, and the earth
bee burnt up at his pre-
sence, yea the world, &
all that dwell therein?

Who can stand before
his indignation? & who
can abide the fiercenesse
of his anger? his fury is
poured out like fire, and
the

of Iudgement. 379

the rockes are throwne
down by him, *Nah. 1. 5, 6*

What a hard distresse
shall the wicked bee in,
when they shall have

On the one side their
sins accusing.

On the other the ju-
stice of *God* terrifying.

The gulfe of hell ga-
ping under them.

An angry Judge
frowning over them.

Within them a con-
science stinging.

Without them the
world burning? *An-*

selme.

R 2 Surely

380 *Of the day*

Surely the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men, & every bondman, and every freeman, shall hide themselves in the dens and in the rockes of the mountaines; and shall say to the mountaines, and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

For the great day of his wrath is come, and who

of Iudgement. 381

who shall bee able to
stand? *Rev. 6. 15, 16, 17.*

Rejoyce ô yong man
in thy youth, and let thy
heart cheare thee in the
dayes of thy youth, and
walke in the wayes of
thine owne heart, and in
the sight of thine eyes :
but know thou, that for
all these things **G O D**
will bring thee to judge-
ment, *Eccles. 11. 9.*

Ô consider this, you
that forget God, lest he
teare you in pieces, and
there be none to deliver
you, *Psal. 50. 22.*

R 3

Know

382 *Of the day*

Knowing the terrours
of the Lord, wee per-
swade men, 2 Cor. 5. 11.

CAP. II.

Comfort to the godly.

THen shall they see
the Sonne of man
comming in a cloud
with power and great
glory.

And when these
things begin to come to
passe, then looke up, and
lift up your heads, for
your redemption draw-
eth

of Iudgement. 383

eth nigh, *Luk. 21. 27, 28.*

The Lord himselfe
shall descend from hea-
ven with a shout, with
the voice of the Arch-
angell, and with the
trump of God, &c.

Wherefore *comfort* ye
one another with these
words, *1 Thes. 4. 16, 17,*
18.

When Christ ascen-
ded, the Angels com-
forted the Disciples in
this manner:

This same Jesus which
is taken up from you in-
to heaven shall so come

R 4

in

384 Of the day

in like manner as yee
have scene him goe in-
to heaven, *Acts* 1.11.

Hence it is, that the
righteous are said to
love the day of his ap-
pearing, for then they
shall receive a crowne
of righteousness, *2 Tim.*
4.8.

The Lord is good, a
strong hold in the day
of trouble, & he know-
eth them that trust in
him, *Nahum*. 1.7.

But of this wee have
heard before, where this
day in respect of the
godly

of Iudgement. 385
godly is called a day of
refreshing and redemp-
tion.

CAP. III.

Instruction to all.

IF it bee thus, what
manner of men ought
wee to bee in all holy
conversation and godli-
nesse? 2 Pet. 3. 11.

That which raised up
the soule of S. Ierome to
such a pitch of devoti-
on, was the continuall
meditation of this day.

R 5

Whc-

Whether I eate or
drinke, or whatsoever
I doe, methinks I heare
the last trumpe sound-
ing in my eares, *Arise ye
dead, and come to judge-
ment.*

We must give an ac-
count not onely for our
presumptuous sins, but
for our smallest sins.

I say unto you, That
of every idle word that
men shall speake, they
shall give account there-
of at the day of judge-
ment, *Matt. 12. 36.*

We shall reckon not
onely

of Iudgement. 387

onely for our own sins,
but for the finnes of o-
thers, which wee have
occasioned by our com-
mand, company, coun-
sell, or ill example.

We shall reckon for
the talents of grace and
nature: and for the pre-
cious time afforded to
us.

Here the end of all,
feare God, and keep his
Commandements, for
God will bring every
worke into iudgement,
Eccles. 12. 13, 14.

Abound in the works
of

388 *Of the day of Iudg.*

of mercy & charity, for according to them wee shall be judged, *Mat. 25.*

Judge your selves here, & you shall not be judged hereafter, *1 Cor. 11. 31*

As for the time when, or the place where the Judgemēt seat of Christ shall be erected,

O my soule enter not into these secrets.

Such knowledge is too wonderfull for thee.

Secret things belong to the Lord our God, and revealed things to us and our children.

A



A short Prayer
for the day of
Judgement.



Most blessed
Lord Jesus
who now
sittest at the
right hand of God the
Father, and from thence
shalt come to judge
both the quicke, and the
dead, in power & great
glory ; I confesse and
ac-

390 *A Prayer.*

acknowledge, that such
is the hainousnesse of
my sins, the guiltinesse
of my Conscience, and
the dreadfulnesse of
that Day, that my very
flesh trembleth, and my
heart melteth within
mee, when I consider
that I must appeare be-
fore the tribunall of thy
just Judgement to give
an account of whatsoe-
ver I have done in the
flesh, whether good or
evill. I know O Lord
that if thou shalt enter
into Judgement with
me,

A Prayer. 391

me, I cannot be justified
in thy sight : and if thou
shalt bee extreme to
marke what amisse hath
passed from mee, I shall
not bee able to answer
thee one for a thousand.

I appeale therefore,
from the barre of thy
justice, to the bowels of
thy mercy, beseeching
thee in that day to deale
with the soule of thy
servant, not as a severe
Judge, but as a mercifull
Jesus.

It will bee O Lord a
day of wrath, but gather
me

392 *A Prayer.*

mee under the shadow
of thy wings, untill
the indignation bee past
over.

It will bee a day of
darknesse, and of gloo-
minesse: but lift thou
up the light of thy coun-
tenance upon me, and I
shall be saved.

It will bee a day of
Judgement; but in that
day by thine agony, and
bloudy passion, and by
whatsoever thou hast
done, or suffered for me,
good Lord deliver me.

And to this end I be-
secch

A Prayer. 393

seech thee give me grace
to live soberly, righte-
ously, and godly, in this
present world; to keepe
a good conscience void
of offence towards thee
my God, and towards
all men; to abound al-
wayes in the workes of
charity, and mercy; and
to judge and condemne
my selfe here, that I
may not be condemned
hereafter. That so when-
soever this day shall
seise upon mee, I may
not bee bound up with
the bundle of tares
which

394 *A Prayer.*

which shall bee cast
into unquenchable fire,
but gathered with the
wheat into thy garner,
and set with the sheepe
upon thy right hand,
and called in the num-
ber of those blessed
ones to inherit a King-
dome, and that Crowne
of righteousness, which
thou hast purchased, &
prepared for all those
that love and expect
that day of thy appea-
ring. Now unto thee O
Christ, together with
thy Father, and thy
blessed

A Prayer. 395

bleſſed Spirit, be aſcri-
bed all power, & praiſe,
dignity and domini-
on now and for
ever. *Amen.*



A



A
PRAYER FOR
the Morning.

O Eternall and most
glorious LORD
God, and in Jesus Christ
our merciful and loving
Father, we thine unwor-
thy creatures, sinfull
dust and ashes, are here
in all humility of soules
and bodies prostrate at
the lowest footstool of
thy

Morning prayer: 397

thy glorious Majesty:
beseeching thee to bow
downe thine cares unto
our prayers, and to open
thine eyes upon our sup-
plication; Who frō the
ground & bottom of our
hearts, do acknowledge
& confesse that we have
beene unprofitable ser-
vants, prodigall childrē,
& bad stewards of that
time which thou hast af-
forded us for repentāce
and good works; and
of those talents which
thou hast committed to
our improvement.

If

398 Morning prayer.

If we put our hands into our bosomes, wee must needs draw them out all leproous. For we are the brood of rebellious & disobedient Parents: our hearts are cages of uncleane birds, of noysome lusts, and the thoughts thereof have beene evill, and onely evill, and that continually.

And if O Lord wee look forth unto the actions of our lives, there is no sinne which wee have not committed, no
com.

Morning prayer. 399

commandement which
wee have not broken.
These eyes which now
looke up unto heaven,
have beheld vanity;
these tongues which
now cal upon thee, have
blasphemed thee; and
these hands which wee
now lift up unto thee,
have beene many times
lift up against thee, and
thy Statutes. So that we
have made our selves
unworthy of the least of
thy mercies, but worthy
of the greatest of thy
judgements. But deale
not

400 Morning prayer.

not with us after our
sinnes, neither reward
us according to our ini-
quities.

Spare us good Lord,
spare thy people, whom
thou hast created after
thine owne Image, and
redeemed with thine
own blood. And accor-
ding to the multitude of
thy tender compassions
which have ever beene
of old to us, blot out the
multitude of our trans-
gressions. Pardon our
sinnes, and receive us
again unto thy favour,
for

Morning prayer. 401

for his sake & sufferings,
who hath satisfied thy
Justice to the utmost
farthing.

And for the short re-
sidue and remainder of
our daies, give us grace
to consecrate it to thy
service, to redeeme that
time which wee cannot
recall, and to make our
calling and election sure
before we go hence, and
be no more seen.

And because the cor-
ruptions of our nature
are too many, and too
strong for us, and the
S Devill

402 Morning prayer.

Devill like a roaring Lion goes about continually to devoure us; leave us not to our selves, but assist us by thy grace, perfect thy strength in our weaknesse, and preserve both our bodies, and soules spotlesse, and unblameable, that when wee shall have finished our course, and runne the race of our naturall Pilgrimage, wee may receive that crowne of righteousness, which thou the righteous and just Judge hast laid up
for

Morning prayer. 403

for all them that love
and expect the day of
thy appearing.

And together with us
wee intreat thee for a
blessing upon our *King,*
Queene, Prince, and the
rest of the *Royall Proge-*
ny : upon our Counsell-
ors, Ministers & Magi-
strates: upon our friends,
kinred & acquaintance:
upō the whole Church,
& every afflicted mem-
ber of it.

And accept of our mor-
ning sacrifice of praise,
and thanksgiving for all

404 *Morning prayer.*

the mercies and favors,
comforts & deliverāces
which from time to
time thou hast afforded,
and continued to us:
We thanke thee for thy
last mercy in preserving
us from the dangers of
this night past, for re-
freshing our bodies with
seasonable rest, and
bringing us safe to the
beginning of this day.

Lord, what is man
that thou art so mindfull
of him, or the Sonne of
man that thou shouldest
thus visit, and remem-
ber

Morning prayer. 405

ber him ! Give us grace,
O Lord, to remember
thee, and to be mindfull
of thy mercies, that wee
may praise thee for all
the truth and faithfull-
nesse which thou shew-
est to us in the land of
the living ; that as thou
hast brought us to the
comforts of this day, so
thou mayest go along
with us in the same, to
enable us for the duties
of those callings where-
in wee are placed, and
to deliver us from those
dangers to which wee

S 3 are

406 *Morning prayer.*

are exposed, even for
Jesus Christ his sake,
in whose most blessed
name & words we con-
clude these our weake,
and imperfect prayers,
faying as hee himselfe
hath taught us in his ho-
ly Gospel.

O our Father, &c.

A



A
PRAYER FOR
the Evening.

O Most glorious and
ever-living LORD
God, which inhabitest
eternity, and dwellest
in that light which no
mortall eye can attaine
unto; the God in whom
we live, and move, and
S 4 have

408 Evening prayer.

have our being, we thine
unworthy servants, doe
here in all lowlinesse &
humility, present our
persons and prayers be-
fore thy divine Majesty:
confessing and acknow-
ledging that wee were
conceived in sinne, and
brought forth in iniqui-
ty; and, as if that had
been but a small matter,
wee have heaped up our
actuell transgressions as
the sand upon the Sea
shore, and as the starres
in the firmament, for
number. We have bro-
ken

Evening prayer. 409

ken thy cōmandements,
we have prophaned thy
Sabbaths, wee have dis-
honoured thy name, we
have abused thy crea-
tures, we have neglect-
ed the day of our visita-
tion, & turned thy grace
into wantonnesse, wher-
by wee have most justly
provoked thy wrath, &
everlasting displeasure;
wee have wounded our
own consciences, weak-
ned our assurance of sal-
vation, and grieved thy
good Spirit, which sea-
leth us up unto the
S 5 day

410 *Evening prayer.*

day of our redemption.

And now Lord, if thou
shouldest deale with us
after our deservings,
thou mightest poure up-
on us the deluge of thy
wrath & fury to sweepe
us out of the land of the
living, into that place of
tormēt prepared for the
Devill and his Angels.
But thou hast revealed
thy self unto the sons of
men to be the Lord, the
Lord mercifull and gra-
cious, long suffering, and
of great goodnesse, one
that pardons sinne, and
passes

Evening prayer. 411

passes by the transgressions of thy people : this is thy Name for ever, & thy memoriall throughout all generations.

We appeale therefore from thee unto thee, frō the barre of thy Justice, to the bowels of thy mercy, beseeching thee even for Jesus Christ his sake to be merciful unto us in the free pardon & forgiveness of all the sins that ever we have committed against thee. Accept of his obediēce for our disobedience, of his righ-

412 *Evening prayer.*

righteousnes for our un-
righteousness, of his suf-
ferings for all our sins,
wash them away in his
bloud, naile them to his
Crosse, hide them in his
wounds, and bury them
in his grave that they
may never rise up for
our confusion here, or
condemnation hereafter.

And as we desire thee
to be unto us a father of
mercy, so bee unto us a
GOD of consolation,
speake peace unto our
soules and consciences,
& say unto us that thou
art

Evening prayer. 413

art the God of our salvation.

And for the time to come, give us grace to dy daily unto sin by vertue of thy Sons death, & to rise up to newness of life by the power of his resurrection, weane our hearts, and take off our affections frō the things of this world, which indure but for a season, & raise them up unto those things which are at thy right hād for evermore. Inlighten the darknesse of our understandings,
sub.

414 *Evening prayer.*

subdue the stubbornness
of our wills, rectifie the
disorder of our affecti-
ons, and bring into obe-
dience whatsoever exal-
teth it selfe against thy
will, that at last we may
come to be such as thou
wouldst have us.

Deliver us ô God frō
the tēptations of the de-
vil, from the allurements
of the world, from the
lusts of the flesh, & from
the evill example of this
crooked & perverse ge-
neration wherein wee
live, that we may runne
the

Evening prayer. 415

the race of thy cōmandements without turning to the right hand or to the left,

And forasmuch as the dayes of our pilgrimage are but few & evill, and these earthly tabernacles of our bodies must bee dissolved, give us grace to passe the time of our dwelling in thy feare, that wee may depart hence in thy favor, whensoever, wheresoever, or howsoever it shal please thee to cal for us.

And we entreat thee
yet

416 *Evening prayer.*

yet further to continue
and inlarge thy blessings
upon the Church, and
Land wherein wee live,
upon the person and go-
vernment of our King,
upon the deliberations
of his Council, upō the
patience and long suffe-
ring of al those who are
afflicted with any crosse
or calamity: and because
they are unworthy to
receiue new blessings,
that are not thankful for
those they have already
received; we blesse and
praise thee for all the
mercies

Evening prayer. 417

mercies & favors which thou hast afforded us for our souls, or bodies, for this life or a better. We thanke thee for our election, creation, vocation, justification, sanctification in some measure, and assured hope of glorification with thee in thy Kingdome. Wee thank thee for the peace of our Church; for the health of our bodies, for the pléty of our estates, and for the prosperity of our families.

And now, holy Father,
seeing

418 *Evening prayer.*

seeing the night is upon us, and we are ready to take our rest, into thy hands wee commit our soules and bodies, and all that wee have, beseeching thee which art the Keeper of Israel, that neither sleepeth, nor slumbereth, to take care of us; for if thou protect us not, Satan will devoure us, yea we shall sleepe a perpetuall sleepe, and never rise up to praise thee. We pray thee therefore bee good to us this night, defend

us

Evening prayer. 419

us from danger, refresh
us with comfortable
rest, and raise us up to
glorifie thee in the du-
ties of the day follow-
ing, that thou maist still
bee our God, and wee
thy people. Heare us
and graciously answer
us in these our requests,
and what else thou
knowest needfull and
expedient for us, and
that for Jesus Christ his
sake, in whose most blef-
sed name, & words, wee
conclude these our im-
perfect prayers, saying
as

420 *Evening prayer.*

as hee himselfe hath
taught us:

O our Father, &c.

When thou art in bed,
commend thy selfe to
God in the words of
David:

I will lay me downe
in peace, and take my
rest, for thou onely, O
Lord, makest mee to
dwell in safety, *Psalme.*
4.8.

Con.

Evening prayer. 421

Consider, and heare
mee O Lord my God,
lighten mine eyes, lest
I sleepe the sleepe of
death, *Psal. 13.3.*

So when thou liest
downe, thou shalt not
be afraid: yeathou shalt
lie downe, and thy sleep
shall be sweet, *Pro. 3.24.*

Grace before meat.

GOOD Lord pardon
and forgive us all
our finnes which make
us unworthy of all thy
mercies, blesse these thy
creatures to the use of
our bodies, blesse our
bodies to the use of our
soules, and blesse both
our bodies and soules to
thy service, for Christ
his sake.

Amen.

Grace after meat.

THOU O God which
hast created us by
thy power, preserved us
by thy providence, re-
deemed us by thy bloud
and at this time fed us
by thy good creatures,
bee blessed and praised
now and evermore.

Amen.

The End.

Mary O'Staffon
her book 1682

